

The Official Organ of the Luther League of America

Luther League Review

*Of the Church
By the Church
For the Church*



*Youth of Today
Leaders Tomorrow*



*One Church With Leadership Insurance
For The Future—See Page 3*

Volume Forty-one

JUNE, 1929

Number Six

Luther League of America

THE YOUNG PEOPLE'S ORGANIZATION
OF THE
UNITED LUTHERAN CHURCH IN AMERICA

Luther League Review

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Official Call for the Eighteenth Biennial Convention

Luther League of America

The Kountze Memorial Lutheran Church

Omaha, Nebraska

JULY 6 to 10, 1929

REPRESENTATION

Any society of whatever name, connected with a congregation or institution of learning of the United Lutheran Church and District and State organizations whose admission shall have been recommended by the Committee on Credentials, are entitled to membership with representations as follows: Each society admitted to membership shall be entitled to one delegate, each District League to three delegates, and each State or Synodical organization to ten delegates. Delegates to the Convention are expected and required to present properly certified credentials. The credentials should be signed by the President and Secretary of each organization, whether State, District or Local League. Delegates will be asked to pay a **Registration Fee** of \$2.50, Visitors, \$1.50.

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Credential blanks for delegates should be secured at once by State, District and Local officers.

AMOS JOHN TRAVER

General Secretary

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For Credential and Registration Blanks—for Delegates and Visitors—write:

The Omaha Convention Committee
1300 First National Bank Building,
Omaha, Nebraska

For information as to railroad tickets and fares, write:

Mr. J. L. Burgar,
148 South Clark Street,
Chicago, Illinois

Another Fred Heins Letter

175 Nakanohashi Keji, Saga, Japan,

Dear Uncle and Aunt Amos:

Many folks in America ask about the work we are doing over here, so I thought that you might be interested in a summary of it. There is always the danger of being misunderstood when speaking of the work you are doing, for it necessarily involves mentioning the results which have come, and these are apt to be attributed to the missionary's efforts. If ever we realized our absolute impotence, our inability to do anything worth while in our own strength, it is since we have come to Japan. Only as God opens the hearts, only as He gives us the strength, wisdom and good judgment, are we able to accomplish anything. This may sound like a platitude, but it is a very real experience in our lives. We see doors open to missionaries of faulty education, who however live a rich prayer life, which we at times in our own strength have knocked at in vain. Just as the Acts of the Apostles is really a record of the acts of the Holy Spirit, so missionary work which is successful in the sight of God is wholly the work of the Holy Spirit and not of the missionaries.

Again we must say frankly that our life in Japan has not been a life of sacrifice. The Lutheran Mission is especially generous to its missionaries. We receive an adequate salary with special provision for times of sickness and extraordinary expenses. We have ample food, clothing and the other necessities of life besides many of the luxuries. The Mission provides a fine Western-style house with a large garden here in Saga, a garden in which there are persimmon, orange, plum, cherry blossom, and other trees; a host of flowers inherited from former missionaries, such as daffodils, narcissus, star of Bethlehem, Easter lilies, etc., and a fine bed of asparagus and a patch of blackberries for kitchen use. We have a fine bus service to the railroad station, good train service, and are hoping before long to have enough to buy an auto or motorcycle in order to get out into the country districts. We can hire a maid for \$15 a month. So that our life from the standpoint of physical comforts is far from being one of hardship.

From the social standpoint we are also richly blessed. Japan has not yet passed the day when all Westerners are looked up to with respect, a legacy from the days when Japan opened wide the doors of it-

self—made prison to foreigners and gazed in open-mouthed wonder at the marvels of a modern civilization. The Japanese, however, did not gaze long. They started to catch up with the world with the result that it is now the turn of the foreigner to gaze in wonder at the strides made as evidenced in a "Modern Japan." If it were not for friends and loved ones, we might well say that we prefer living here to returning to money-mad, pleasure-sick America, which has closed its ears to the knocking of the patient Christ at the door of the heart. Here we are treated as "teachers" by all, and as a rule are welcomed into even the best of homes. Since we are, through the grace of Christ, not burdened with a racial superiority complex, we may well say that we are "at home" in Japan.

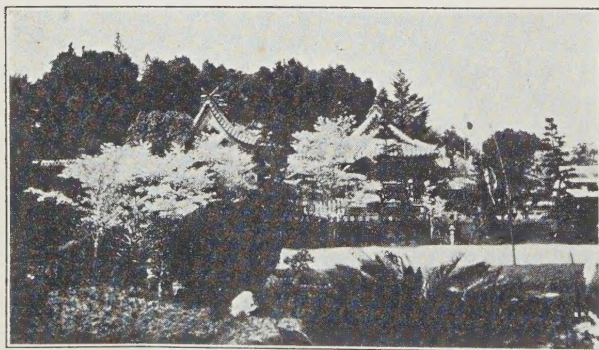
Our hardships may be summed up into inconvenient medical service, a limited variety of food, limited social intercourse with those with whom we may speak freely in English (we feel like the immigrant from Europe to America), inadequate school facilities for the children.

What shall we say then? That the thrill of being a missionary has been lost? That the joy of sacrificing all for Christ by going to the mission field has vanished? Certainly, it is impossible to come to Japan as a missionary in the hope of enduring endless hardships and perhaps death. But as someone has suggested, "We come to live for Christ rather than to die for Him." There was a day in Japan when conditions were entirely different, when missionaries were stoned, hissed, despised, yes, even killed. But that day has passed. But after all, is hardship an essential to happy missionary service? We must admit that that was our idea when we came to Japan. But, is not the real joy of missionary service the service rather than the sacrifice? To know that God is using one to preach Christ by word and life to those who do not know of the wonderful love of God and have not experienced that peace which the world cannot give, is this not a joy? To live among hundreds of people who have no idea of Christ's life and death, and yet are all "sinners for whom Christ died," is this not a challenge? There is a district 28 miles square around here where there is not a single preaching place. Has missions lost its challenge to youth while such conditions still exist?

When we get our auto or motorcycle, we hope to take the victrola along (we should prefer a portable

organ, but cannot buy them in Japan), and hold meetings for children and adults in three or four of these places each day. If possible, we should like to organize Bible Study Groups in each place, as well as clubs of those reading religious literature.

What work are we doing now? Every morning is spent in Bible Study, worship in Japanese, with the maid; study of Japanese or memorizing talks in Japanese and household routine. After dinner we spend a half-hour in keeping in touch with our friends in the United States, and in Japan through intercessory prayer. What a privilege it is to know that we may at least pray for our friends although we may not see them! Then, I usually distribute the handbills about which you have probably already heard—the house-to-house invitation to come to Christ for rest, peace, joy and eternal life. Of late I do not distribute these every day, but about three times a week. When not distributing, there are the numerous other duties of money matters, up-keep of the property, correspondence, etc. This matter of correspondence plays a larger part in our lives than it perhaps does in the lives of others, due to our living in a foreign country where we are separated from all the home folks and friends of our own land. We count it a privilege to keep in touch with our host of Luther League friends and others for the sake of interest in the work of the Kingdom as well as personal friendship. We try in the same way to keep in touch with the Japanese with whom we have come in contact. On Tuesday afternoon at three o'clock, a young man who gives promise of becoming a Christian, comes for forty minutes or more of English Bible Study. The family is quite well-to-do, so that there is no danger of his becoming a "rice Christian." We face the latter difficulty here in Japan to some extent as they do in China. On Wednesday afternoon at three, a village doctor comes in for English Bible. His attitude was rather baffling to me at first. He seemed unconcerned about anything but the English, I thought because of the gruffness of his manner. But he surprised me by memorizing outright large portions of the Bible and studying on the side many Christian books. He seems



CHERRY BLOSSOM TIME IN THE OGI PARK

Cherry blossom time in the Ogi Park. Shrines in the background. The blossoms are usually in bloom in April. They last but a week or so. The Japanese think of them as typifying the Soul of Japan. When the country asks for our lives in war, we joyfully give our all, even when we are at the height of our glory. Here today, gone tomorrow, that Japan may conquer. Bravery, cheerful and noble, though there is danger of recklessness.

A
Cherry
Tree
in the
Heins
Garden

They are most attractive when thus set off by pine trees. In daytime as one looks up at them the blossoms can scarcely be seen against the bright sky. At night they are beautiful.



to be very much in earnest. He invited Ruth Lois and me out to his home one afternoon. We were surprised to find a three-story cement structure with a carpeted, well-furnished, Western-style room on the third floor. They treated us royally. On Thursday afternoons we leave on the 2:50 P. M. train for Karatsu, two hours' ride by train, where we conduct an English Bible Class at the church from 6 P. M. until our train leaves at 7:40. Before the meeting we have been trying to do some other work, such as taking pamphlets and flowers to the sick in the hospitals, distributing pamphlets to the houses in the outlying towns, etc. We struck a snag here the other day in trying to secure the pastor's co-operation in holding a meeting in a town on the beach. The pastor said that the members of his church would not allow the people of that town to sit alongside of them because they were of the outcast class. This caste distinction is rapidly vanishing in Japan, but has not entirely disappeared. In America, too, many cushioned churches are not very eager to welcome the poor down-and-out to the front pew, while in the South we still have the negro question, which is about the same, though based on racial prejudice. I could see the pastor's viewpoint in this particular case, for there are several of the upper class who are earnestly inquiring at the present time, and to them the outcasts would be a stumbling block. After they have become Christian, it will be different.

On Saturday afternoons we pass out invitations to the Saturday evening meeting in one of the districts, where we have distributed handbills. We start the meeting at about 7:30. By the way, we have a great deal of difficulty lately in finding a place for the meetings. One afternoon I searched in vain until five o'clock. You see, we try to hold the meeting in a different district each time, and prefer a house which has a front room open to passers-by. The walls of a Japanese room are for the most part moveable, consisting of doors which slide either up or to one side, and they can easily be removed completely, so that passers-by can see and hear everything from the street with no effort. We have hymns such as "Jesus Is Tenderly Calling Today", "Come, Ye Disconsolate", etc., written in large characters on large sheets of paper. These we fasten to the walls of the room with thumb-tacks, then try to attract the crowds by singing one of the hymns from the street. Sometimes we go to two or three street corners in the neighborhood, sing, announce the meeting, and invite those who gather to come. Usually, some children will gather, so we start the meeting with a story for them. Throughout the meeting I have someone standing in the street to pass out pamphlets to those who listen there for a while and then go on. After singing another song or two I give a talk to adults. Then we try to secure the names and addresses of those who have listened attentively, announce the meetings in the church and an inquirer's meeting in our home on Monday night. I have been seriously handicapped lately because of no young man to talk at the meetings. I have a man who writes the invitations, posters and songs, but he is not able to talk at the meetings.

At the Monday night "inquirers' meetings" we sing hymns, study the Bible and discuss any difficulties.

On Tuesday night we hold an English Bible Class in our home. On Wednesday night we used to hold a Boy Scout meeting in Saga, which we plan to start

again after the spring examinations (the school year in Japan ends in March). For the time being we hope to hold meetings in country towns on Wednesday night. We held one the other week and had an attendance of 65 children, and the following week 20 adults. This is on virgin soil. On Thursday night there is a prayer meeting in Saga Church, which I attend when not in Karatsu. Friday night is the weekly worship in Ogi, forty minutes by train from here. I have not been going there regularly lately, since the service is in charge of the pastor. Instead, I have been holding a meeting somewhere or other if possible. Once a month on Saturday night we have a young men's meeting in our home, playing games after the religious program. Sunday morning at nine we teach an English Bible Class in the church. At ten is the regular morning worship conducted by the pastor. After church, a man from the Courthouse comes for a short period of English Bible. After dinner I either prepare for the Japanese Bible Class at Ogi on Sunday night, or visit the sick in the hospital nearby. At 2:30 or 3, we hold a Sunday School in our home. Once a month there is an English service for the foreigners at 3:30 or 4:00 P. M.

In April and October there is a three-day festival in the Saga Park at which time we sell Bibles and other Christian literature, hold meetings for adults and children, and distribute pamphlets. We do the same one day a year at the Karatsu festival. By the way, this question of literature also is far from being a minor matter. Since there are no bookstores in Saga which handle Christian books, I run a small bookstore business.

This spring I shall probably have a garden full of flowers to be used for the sick. Then there are the ever-present demands of the poor, beggars, the orphans, the prisoners and callers. We want to start the Boys' Club and Young Men's Society in Ogi again this spring. Mrs. Heins, although she has her hands full with the children and running the home, tries to work with the women of the church and to have classes for girls and women. We get time with it all to read books and women. We get time with it all to read some books.

We enjoyed your letters "heaps." Please pardon me for not writing personally this time, since this letter tells so much about our work.

MINNIE AND FRED

OUR COVER PAGE ONE CHURCH WITH LEADERSHIP INSURANCE FOR THE FUTURE

(See Picture on Front Cover)

Alsace, Reading, Pa., is one of our champion Junior Luther Leagues. Organized in January of this year, 136 members were reported April first. A public meeting was held on April 25th when an interesting program of League exercises was given. A feature of this meeting was the first appearance of the "kindergarten orchestra," made up of the tiny tots. There are forty-four of the "Little Leaguers" in this group. Mrs. Dorothy Nestor is the efficient leader, and the pastor, Rev. C. E. Kistler, D.D., is lending every aid to its success, believing that these children are the hope of the Church. At the public meeting, in appreciation for his fine co-operation, he was presented by the Juniors with a Sustaining Membership. What a future for the Senior League if we were insured of a group like this in every church! Who should sponsor same? The Senior League.

READING'S HAT IS IN THE RING!

The Berks District Luther League is making a very strenuous campaign to land the 1931 National Convention of the Luther League of America, for Reading, Pa. Our friends from the Pretzel City are earnestly pressing their claims for the convention, on the grounds that the City of Reading is eminently qualified to act as the host to the convention. It is a city of one hundred and forty thousand people, located in the beautiful hills of Pennsylvania, and is a city of large industrial establishments, situated in a fertile agricultural region.

Being in the very heart of the beginnings of Lutheranism in America, and near the cradle of American liberty itself, it is a stronghold of Lutheranism. Much interest has been aroused throughout the Berks District, in the invitation of Reading, and the Lutherans of Berks County will welcome the 1931 National Convention with open arms. Boost for Reading and the Dutch!

JACK LEARNS ABOUT THE CATECHISM

(By Ruth Arnold Nickel)

The author of this little story is an active Leaguer from the Good Shepherd Church, Brooklyn, New York, Rev. Charles D. Trexler, D.D., pastor. She is her pastor's assistant, directs religious education and supervises Junior, Intermediate and Senior League work. We are proud of Miss Nickel as Luther Leaguers and congratulate her on the preparation of a story that will appear in practically every American Lutheran publication.

Jack had known about Confirmation and the Catechism for almost as far back as he could remember. He really should have known, for his father was a minister, and he was accustomed to having him go off to teach the Catechetical Class—and, as a matter of fact, Jack had already learned some of the Catechism himself in Sunday School and at home. But now, all of a sudden, boys and girls with whom he went to school were talking about it. The Confirmation Class was soon to be formed, and some of them were going into it. Jack had always known, in a vague sort of way, that when he was fourteen years or so, he would be confirmed, too. He wasn't quite that old yet, but by the time Easter came, his birthday would have come, too. He decided to talk it over with his father.

"Father," said Jack that night, "am I going to be confirmed this year?"

His father put down his book. "Well, I've been thinking about it, son," he said. "Do you want to be?"

Jack was somewhat surprised by the question. "Why," he said, "I guess so—if you and mother want me to be."

"But how do you feel about it yourself?" asked his father.

"Well," hesitated Jack, "I guess I really don't understand just what Confirmation is. I know it's something you have to go through with before you can join the Church, and it's awfully solemn and all, but—well, suppose you explain it to me, Dad."

When Jack's father explained things, it was often like a series of pictures, so that Jack felt as if he were seeing the things his father spoke about, rather than just hearing them. Now it seemed to him as if he could see a little white village. Around it one could see low mountains in the distance, with trees and beautiful flowers on their slopes. The houses of the village were small and flat-roofed, and the streets were filled with busy people, passing to and fro, or stopping

to chat. A group of boys was hurrying toward one of the houses, talking as they went. They were going to the village school taught by the rabbi. The lessons which they were to learn dealt mostly with their religion. The answers to many questions had to be memorized. Books were scarce in those days, and people had to carry what they learned in their minds. One of those boys was to one day go to Jerusalem, and, because He had learned His lessons about God and life so well, and had thought so deeply about them, would be able to answer the questions of the wise men in the temple.

The next picture that Jack saw was very different. The scene was a busy street in a great city. There seemed to be people of many races passing, but they did not know each other or stop to chat. Chariots dashed by drawn by spirited Arabian steeds, and richly-clad people were carried past in litters borne by slaves.

Suddenly there was a commotion. Necks were craned and people stopped in the streets to look. It was a little procession that attracted their attention. Roman soldiers in burnished armor escorted a little band of prisoners. They did not look like criminals. There were old men among them, and women. One was a boy no bigger than Jack himself. They did not appear to be ashamed. There was a proud look about them, and the lips of some of them moved as they walked along.

"More Christians!" exclaimed someone in the crowd. "How this new religion spreads in Rome!"

Then Jack seemed to see another picture which showed how the religion was spread in Rome. By the light of a flickering torch he saw a number of people entering a little house. The room was soon filled. Then a man with a beautiful face arose and spoke to them. He was not handsome, and yet there was something different about him—almost as if a light shone on his face. He told the people a story, one that was familiar to Jack. It contained many words that Jesus had said, but Jack thought that he had never heard them spoken so beautifully. It seemed almost as if the speaker had heard Jesus Himself saying them, and remembered His very tones. When the story was finished, the man began asking the people questions and they answered him together in words which it seemed that they had memorized. It seemed natural to Jack.

"Many of them will go away to prison," he said to himself, "where no preacher will be able to come to them. They will have no Bibles to read, as we have, but they will have many things stored in their minds to help them remember Jesus, and to make them strong." For a moment Jack had almost forgotten that it was a story.

Then there was another scene. It was an old, old castle. A man stood at a casement window looking out over pine-clad mountains and a rolling valley. He was thinking of the Bible which he was translating from Latin into German, so many of his people might be able to read it for the first time. He knew that many people would not be able to own copies of the Bible, even after it was translated. There were few printing presses as yet, and copies would be few. Perhaps there was some way in which he could pick out the greatest truths which it contained and have people memorize just a sentence or two about each, so that they would know the real teachings of the Christian faith and not be led into believing false things, which would make them un-

happy, as so many people had been in the centuries when they could not read the Bible.

"And," said Jack's father, picking up a book from his desk, "this is the book which he wrote. The Catechism helped people to fix in their minds the great truths about God and His Church."

"And we still learn them today!" exclaimed Jack.

"Yes," said his father, "out of the very book that Martin Luther wrote, and in the same question-and-answer way that the early Christians—and before their time, the Jews, and even Jesus Himself—learned about religion."

"You see, Jack," his father continued, "before we can really be a part of a Church we must know what it teaches. That is why we have Confirmation Classes before we join the Church. And, because we have a religion which helps us in our daily lives, we want to fix it in our minds so that we will never forget it. We learn things by heart, so that they will really get into our hearts and stay there."

Jack did join the Confirmation Class that year, and as his father explained the things which they learned, Jack began to realize that, sure enough, they were worth learning by heart. He began to hope that he would always remember what God wanted him to know.

STAMPS TO ADVERTISE CATECHISM

A printing of 2,000,000 poster stamps to advertise Luther's Small Catechism, during the fourth centennial celebration throughout 1929, has been issued by the National Lutheran Council. The stamps, in blue, red and white, bearing the legend, "Fourth Centennial—1529-1929—Luther's Small Catechism," are for use primarily on the backs of envelopes and elsewhere where they will call attention to the celebration taking place this year throughout the world.

The stamps are printed in sheets of 100, to be sold at \$1, and are being distributed largely throughout the Lutheran congregations in the United States and Canada. Proceeds, over and above cost, it is announced, will be used to supply several thousand copies of the Catechism to Lutheran churches in Russia. Many requests have already been received from Russia asking for this service for the people who are sadly in need of religious literature.

General Headquarters will be glad to receive your checks for stamps and will relay them to the United Lutheran Church. This would be a splendid way for every Luther League to help make permanent the fruits of the anniversary.

A CHILD MARKET FOR CIGARETTES?

Ground lost since the war in the control of cigarette smoking by growing boys and girls is hard to regain. Some recent billboard advertisements, as for instance, "Lucky in Love," have both sickened and aroused self-satisfied folks out of their complacency. If grown men and women smoke, that is their business, but when the 'teen age youth out of which the next generation of parents is to come, is led to think it can smoke cigarettes without harm, it is time to do something about it.

The Christian Endeavor Society is one of the first organizations to go on record. The Boards of Education of the Methodist, Congregational and Reformed

Churches have also taken action. Numberless clubs and associations are out to stop the appeal to youth on the part of commercial interests. Especially because woman's influence on youth has been the most potent of all the influences for character building, the attitude of woman is vastly important. We cannot live to ourselves alone much as we might wish it.

The National Education Association, the American Federation of Teachers, the American Eugenics Society, and over two hundred other organizations have taken action recently opposing advertising that suggests to minors that cigarettes are harmless. The American Medical Association in its official journal says:

"At the same time the manufacturers of 'Lucky Strike' cigarettes having secured, they claim, statements from 20,678 physicians that 'Lucky Strikes' were less irritating than other cigarettes, are promulgating a campaign in which they assert that these cigarettes do not cut the wind or impair the physical condition, and that 'Lucky Strike' satisfies the longing for things that make you fat without interfering with a normal appetite for healthy foods. To which the simple reply is made: 'Hooley!'

"The human appetite is a delicate mechanism, and the attempt to urge that it be aborted or destroyed by the regular use of tobacco is essentially vicious."

As to women smoking, we have nothing particularly exciting to say. Our logic tells us that what is right for man is right for woman. The ruinous effects of cigarette smoking on growing youth has long been established. Even the millions of dollars that great corporations may make by increasing their sales, do not pay for the loss to humanity. We do wish that women everywhere, of every age, would voluntarily permit the men exclusiveness in this one vice.

Dan Poling wrote an open letter of protest recently, two paragraphs of which are specially worth quoting:

"This letter is not written to represent my personal conviction with regard to the cigarette. I write now to voice a common and rapidly rising judgment against specific advertising practices. I write in advocacy of those values, those fine things of body and mind that business in general highly regards and that, as a sacred trust, belong to us all.

"Womanhood is being exploited for trade. Excess is being encouraged as efficiency. Boys and girls in the crucial years of adolescence and pre-adolescence are being led by the uniform and advertised commendation of a commander of America's expeditionary forces to stunt their bodies and dwarf their minds, and to do this, gentlemen, with the implied sanction of patriotism. What are you going to do about it?"

IS PEACE ASSURED?

Peace is not assured by any agreement between nations. We believe that a tremendous stride toward permanent peace was made by the signing of the Pact of Paris. In affirming that the victory over war is not yet complete we cannot for one moment minimize the importance of the signing of this Pact. A great many cynical people believe that the diplomats signed this Pact with their "tongues in their cheeks." Their willingness to sign is interpreted as the giving of a piece of candy to a child. The United States wanted the

Pact and the nations are supposed to have thought that it would not make much difference even if they did sign it.

This is not fair at all to the great statesmen who have affixed their signatures to the Pact. There was a solemn sense of hope for the future that attended the signing of this great agreement for peace.

The question naturally arises: "What can the young people of the Christian Church do to make the Pact of Paris effective?" Can they do anything? We must remember that peace fundamentally is an attitude of mind and heart. War is the direct result of greed and hate. The youth of the Christian Church can do much to make effective this agreement between the nations by preserving a fair and tolerant attitude toward other nations. The first breaking of such a Pact is in men's minds. If our generation of young people can agree to think about the nations of the world in the terms of the Pact of Paris, they will do more than any diplomat or group of diplomats could ever do toward making its terms effective.

On the basis of such reasoning a movement has been started mainly among the young people's organizations of the Church for the signing of a pledge on the part of every Christian youth. The pledge here follows:

THE PACT OF PARIS

Ratified by Sixty Sovereign Powers

Article I. The high contracting parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another.

Article II. The high contracting parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.

I accept the Pact of Paris as a covenant of personal and national honor. I pledge myself to abide by its principle and to work for its complete fulfillment.

Name

Among those who have already approved this method of lining up Christian youth for the support of the Pact are Senator Borah, Senator Capper, David Lloyd George, Dr. S. Parkes Cadman, F. W. Ramsey, of the Y. M. C. A., Fred B. Smith, Charles S. MacFarland, Frank D. Getty, Dr. P. R. Hayward, and almost all the Executive Secretaries of the Young People's Organizations.

If every Luther League would take this Pact as a basis of a discussion and secure the signing of the pledge, real progress would be made toward the assurance of World Peace.

NAMES

That's a rather short title. But it's rather significant. Names do mean something, more than we often suppose. They say with utter abandonment: "What's

in a name?" But we cannot quite get away from the traditions, the history, the expectations, the qualifications expected from a "name." The name "Christian" speaks a whole world of responsibility. So does the name "Lutheran" and "Angelic" and "Calvinist", etc. In our own smaller circle names like "Wagner", "Muhlenberg", "Hartwick", "Wittenberg", "Gettysburg", etc., mean a great deal. They tell us of alumni and past history and expected achievement. They conjure the names of leading men of our Church. They tell of institutions and their managers.

In our home we have a standing rule, that children shall retain their given names. In most cases this is the only tangible possession they bring with them. And why should they relinquish that upon entrance into an institution? The State Board of Charities recognizes only numbers. Perhaps that is correct in the sense of equitable distribution.

But I have never been quite reconciled to this procedure—and never will be. The most priceless heritage of a child after everything is said and done remains its name. It may be a misnomer, an oddity and a caricature, but it remains "its own." A few days ago I was reading in the report of the Welfare Society of New York City. A story happened to gain my undivided attention. An aged person had been sent to a hospital and there received splendid care. She was discharged as cured and returned home—to a little room on the East Side. Then came a sobbing confession: "You have been very good to me. I never had such attention before. But in spite of everything you did for me, this little room is my own." That was a most appealing plea. It brought home the thought of "less institutions and more private homes" and we wished it might be so. But it isn't.

In our home "this is my own" has at least been retained as far as the names of our children are concerned. Our doctor has frequently asked me: "Do you really know the names of all these children?" and I have always been able to answer: "Yes, Dr. Yost." He never gets over his amazement, but to me that means little. Why should I not know their names? They have gone through my hands from the beginning. And I have been very diligent in seeing that these names are preserved.

In a study of the various names I have naturally gathered some valuable statistics and interesting observations became a part of my study. Thus I have discovered, that the name "Margaret" in real and in abbreviation is the most prolific among our wards—and also among our teachers and helpers. In German they are usually called "Grete". There are at present no less than five of these among our helpers. And among the children? Count them, if you please. Then we have had a large number of "odd" names. Take, for instance, Melvina, or Manuel, or Adolfo, or Gunnar, or Jose, or Silvia, etc. Plenty of others might be added to this list. But the greatest number remains "Margaret" for some reason or other. Yet every name explains some story of parentage, origin, love and hopefulness. Let us not discount that. Abroad they still speak of "Mueller's Karl," etc., but here we give to each and every child its own given, Christian name.

Names do not really mean so much to our present generation, but in reality they mean much more to our heirs, than we suppose. Let us ever remember, that we

ourselves did not grant them, but that they come as a priceless heritage from others, sometimes the only heritage the givers were able to present. That is our own attitude and basis of our action. It may serve to give you a side-light on our manifold activities and the hopes we have for the future of our children. I will never forget the expression of one of our aged, when he said, after I had addressed him: "Pastor, you have made me extremely happy today; I expected you to say to me Meyer, but you said 'Mr. Meyer'." That may be beside the point, for the name had nothing to do with it, but merely the appellation. Yet I feel constrained to remark that dignity attaches to a name of ours, no matter where it may finally lodge.

This essay is by Director von Bosse, of the Wartburg Home, Mt. Vernon, New York. It comes from his annual booklet of essays. It is a most interesting series.

THE HAZARD

I love the man who dares to face defeat
And risk a conflict with heroic heart;
I love the man who bravely does his part
Where Right and Wrong in bloody battle meet.

When bugles blown by cowards sound retreat,
I love the man who grasps his sword again
And sets himself to lead his fellow men
Far forward through the battle's din and heat.

For he who joins the issue on life's field
Must fully know the hazard of the fray,
And dare to venture ere he hope to win
Must choose the risk and then refuse to yield
Until the sunset lights shall close the day
And God's great city let the victor in.—Davis.

WHAT ABOUT PRAYER MEETING?

Mr. Hoover is a layman who believes young folks should attend.
What do you think?

Rev. A. J. Traver,
Philadelphia, Pa.

Dear Sir:

The Luther League Review for April came to hand this week, and it has much to say about Omaha.

There are great possibilities for Luther Leaguers in every church. By the grace of God it is possible for ten earnest and faithful Luther Leaguers to put new life into a congregation; and this can be done in most of our congregations. If ten Leaguers—or a few more or a few less—would attend the mid-week prayer meetings regularly, what a blessing it would be to them, and it would be a great encouragement to the pastor and the officers of the church, and an incentive to the regular prayer meeting folk and all the members of the church. And, too, it would please and encourage the Sustaining Members of the Luther League of America. This would be a splendid work for the devotional committee—to get a number of young people to attend the midweek meetings. It would be something worth while.

This could be made a feature all over our Church, and it would make the Luther League of America one of the most outstanding young people's societies of our country.

WILLIAM G. HOOVER

AN AMERICAN BOARD STORY

We intended writing an American Board Pageant and then discovered this sentence in the introduction: "This is not a pageant. No dramatic appeal is attempted." So we must call it a Living Story of the Board of American Missions.

It was prepared by Miss Grace Prince, of Springfield, Ohio, for the Easter Service and we have secured two thousand copies for free distribution to Leagues that would like to give a worth while pageant—pardon, **living story**. If you want to look it over, send for a copy.

LETTER FROM THE NEW INDIA SECRETARY

Rev. R. D. Ph. Augustus has been selected as Secretary for Luther League work in India. No better choice could have been found for this position. He is already doing some preliminary work in organizing the young people's societies of India. After July 1st, he will be giving his full time to this purpose. \$25 a month will be the contribution of the Luther League of America toward his salary. No better investment could have possibly been made than this.

In a letter from Rev. Augustus, he calls attention to an error in the Review where Dr. Kuhns' visit to Renticintala was noted as in 1901 instead of 1909. In 1904, when Mr. Augustus was in the Rajahmundry High School, there was a Luther League for students organized by Rev. F. W. Wackernagle, then the principal. There were over twenty members and they met every Sunday after morning service. This Luther League is still continuing in Rajahmundry but is now open for anybody that knows English. One can recognize from these dates that the Luther League movement in India is rooted in the past. We hope to give more details of this particular Luther League at a later date.

Rev. Augustus will edit the devotional topics for young people every month in the Gospel Witness, the official publication of the India Lutheran Church. His write-ups will have to be translated into the different dialects by the Lutheran pastor and other leaders. Many dialects are spoken over India.

A picture of the Renticintala Luther League taken in 1911 was enclosed in the letter from Rev. Augustus, but is not clear enough to print. It is interesting to note that a large number of the girls in the picture were blind. We are promised more pictures of Luther League work in India in a later letter.

One request is made by our India Luther League Secretary and that is for prayer on the part of the Luther Leagues of America that God will give him wisdom to present the cause of the Luther League to the growing Lutheran Church in India. Without these prayers he feels he cannot carry on this work. Let every Luther League in America take time at a coming devotional meeting for a season of prayer, remembering R. D. Ph. Augustus, our new Luther League Secretary for India.

SWEET WORDS

To quote, we say: "Day by day, in every way, it's getting better and better." I wonder if you and your staff realize how eager you make us for each new number. No Leaguely-minded Leaguer can be without the Review.

ESTHER C. HUFF,
Educational Secretary of Erie District

AM I MY BROTHER'S KEEPER?

(By Miss Mary M. A. Weiss)

"Am I My Brother's Keeper?" is the product of the pen of Miss Mary M. A. Weiss, a member of St. Thomas' Church, New York City. Miss Weiss is a nurse of wide experience, having been night supervisor at the Post Graduate Hospital, having served during the war in Base Hospital No. 1, in France, and now devoting her life to social service work among children. This little story is so interesting and appealing that I want to pass it on to the Luther League Review family.

Mrs. Morris was old, sick, poor and refined. This combination of attributes gave the social worker a knotty problem to solve when faced by the task of finding a home for the little old lady.

"Any relatives?" "Yes." Somewhere there was a nephew, but he had lost sight of his aunt during his college days ten years ago. "Perhaps," this a bit wistfully, "he was ashamed of my old-fashioned dresses. I don't blame him, but I really couldn't buy clothing because I was giving my sister all the money I could spare to help her with the boy's education. I have not seen him since his mother was buried shortly before his graduation. My Christmas cards were returned, marked 'Not Found'. Maybe I could get into the Old Ladies' Home in which our church is interested. When my husband was alive we always enjoyed contributing toward that cause."

"Unfortunately, applicants for that Home must be sixty-five years of age, and you are only sixty-three."

Miss Lester traced squares on a piece of scratch paper as she thought over the list of asylums for the aged with which she was familiar. "St. Jude's." Mrs. Morris could not pay the entrance fee; moreover, she had a living relative.

"The Yorkville Home for Gentlewomen." Guests must be well upon admission.

"The Friedenheimat." The dear little lady was not of the proper nationality.

"Home of the ——— Mission." Only members of the ——— Church could be taken.

"Dear, dear," she thought, "if we could only leave her in her own wee rooms and subsidize her. But the physician says her heart condition makes that unsafe."

Miss Lester recoiled at the thought of a City Home for her client. It was true that she had urged her last charge to enter this identical place. However, that patient had not the cultural background of Mrs. Morris, therefore she had seemed quite content with food, shelter, and some cronies with whom she could gossip.

There remained the hospital. As Miss Lester arranged to accompany her frail client there, she fervently hoped that the admitting doctor would agree that

the heart was in sufficiently poor condition to warrant hospital rather than dispensary care. He did—and the worker went blithely home to drop a coin in her Thank-offering.

Six weeks later, while in the vicinity, Miss Lester thought she would visit several patients in the hospital. She was informed that, as the institution could not keep chronic cases, Mrs. Morris had been transferred to a Municipal Home.

After asking directions of various people, Miss Lester picked her way through a lane of chairs containing human wrecks, mis-shapen, dull, shrinking, curious, garrulous, or tragically silent, until she found Mrs. Morris.

The worker found it difficult to keep her own tears from mingling with those of the patient as she heard of the all-too-necessary clatter and crowding in this home for unwanted folks.

"I dare not sit on any chair other than this one, because each belongs to somebody. Thank you for the oranges. Please take them back as they are too heavy for me to carry about. There is no room for my belongings, so I carry my glasses, handkerchiefs and tea in the bag on my arm."

On the way home, Miss Lester wondered, wincing, how many more of the cases upon which she had seemed to work successfully, had suffered so exquisitely.

AN APPRECIATED GIFT

The Wright Aeronautical Corporation has distributed a series of seven beautiful prints which are the finest examples of aeronautical art. The editor of the Review appreciates very much the set sent to him. The following are some of the subjects of the artist's work:

The Wright Brothers' "Strange Contraption" rises at Kitty Hawk, 1903.

Louis Bleriot passes the White Cliffs of Dover in May, 1909.

Lieut.-Commander Albert C. Read nears the Azores in a naval plane, 1919.

Crossing the States in the span of the same sun. Lieutenants Macready and Kelly, 1923.

With one beat of his wing, Charles Lindbergh goes to Paris, 1927.

To Australia by air. Kingsford-Smith and his companions over Suva, 1928.

The conqueror of one pole attempts the other. Byrd, the Antarctic, 1929.

AN EXPERIMENT IN LEADERSHIP TRAINING



The Long Island District Training School for Luther League Workers
Summer of 1928

ONLY

Only a seed, but it chanced to fall
In a little cleft of a city wall,
And, taking root, grew bravely up,
Till a tiny blossom crowned its top.

Only a thought, but the work it wrought
Could never by tongue or pen be taught,
For it ran through life, like a thread of gold,
And the life bore fruit a hundredfold.

Only a word, but 'twas spoken in love,
With a whispered prayer to the Lord above,
And the angels in heaven rejoiced once more,
For a new-born soul "entered in by the door."

BOOKS TO KNOW

More Friends

We have heard that books were friends so long that we neglect its import to our reading habits. Friends good or bad, influence our lives tremendously. Books good or bad, give character to our thinking and are just as potent in their influence on our habits. Books are the more to be watched because one can associate with bad books without disclosing the fact to the neighbors. A high official in the English cabinet without warning went to complete ruin, taking his own life. His rooms were found stocked with risque novels. The inner circle of his book friends sapped away his moral standards. Choose carefully your reading friends.

Any recreational literature written by a Rohrbough will be worth consideration. This is eminently true of **"Successful Stunts,"** by Katherine Ferris Rohrbough. It is a Doubleday Doran book selling at \$1.50. There are fifty stunts, short in length and intended for use without rehearsal or with little rehearsal. Every stunt has a social purpose in addition to its entertainment values. The index is complete, giving the substance of the story, and includes classification according to the number in the cast. It does not hurt this volume with Luther Leaguers to discover that two of the best stunts are by our Minnie L. Peterson.

Two more vacation texts are now available for use in the Daily Vacation Bible Schools. They are published by the United Lutheran Publication House and are the work of the Editor for children's work. Maud Jenkin Baldwin. **"Jesus and His Followers,"** price \$1.25 is for the third year primary ages 6 to 8.

A very complete introductory gives the teacher all the help necessary for adequate preparation. Suggestions are given for daily programs and one section treats of orders of worship. With the book a pamphlet of Memory Work, price \$1 per dozen, is furnished for the pupils' use and a set of splendidly selected pictures of Jesus and His followers at \$1.

"Stories of Early Church Heroes," price \$1.25, is for Juniors 9-11 years old and also offers no excuse for failure on the part of any average teacher. It follows a similar structure in first helping the teacher know the aims of the course, the psychology of the age group and the various methods that will aid in securing the aims. Then follow program suggestions and orders for worship. A pamphlet of Memory Work at \$1 per dozen is furnished for the pupils and a folder of pictures and maps for scrapbook use at 50 cents per dozen.

We Lutherans do not easily become excited about achievements in the ordinary course of our church work. If we were Methodists of the old school we should be driven to shout a few "amens" and "hallelujahs" in the assurance that in our Junior and Primary Literature we are making history. In a large measure, to Mrs. Baldwin is due the credit. With a clear grasp of all that is approved by modern educators, with a supreme love and appreciation for childhood, and with a consecration to Christ that breathes out through her writing, she is making a truly notable contribution to our educational program.

"The Church's Mission to the Jews" is a splendid pamphlet by Rev. Paul I. Morentz, with an introduction by Rev. Paul J. Hoh. It logically develops the theory of Jewish missions to a final section devoted to

Practical Suggestions. Here are the simple directions which any Leaguer could follow: 1. Give the Jew a tract. Several are listed as effective for this purpose. 2. Give him a New Testament. 3. Invite him to your church. Jewish converts should be absorbed into the membership of our regular churches, not segregated in Jewish mission churches. 4. Get him in touch with a converted Jew of long experience. You may have this pamphlet free by writing Room 817, Muhlenberg Building, Philadelphia, Pa.

"Poster Making for the Amateur," by Anne Woodrow Vandvanter. A practical and concise little handbook on that important phase of our work—advertising the meetings. Clearly written and profusely illustrated, with simple directions, the beginner in poster making will find this just the book needed. Senior Leaguers can use it to good advantage and the leader of the junior group will revel in it. A suggestion is given for using it as a textbook for a class meeting for several weeks to learn poster making.

LEADERSHIP TRAINING

Isn't it great to discover a new uncle? One you never knew you had! And one who understands young folks and likes them! And one that young folks just naturally have to like!

His name is Uncle Dudley, and in order to be a really and truly nephew or niece of Uncle Dudley, you must attend the Lutheran Leadership Training Camp to be held on the grounds owned by the Parish and Church School Board, in the mountains near Gettysburg.

League leadership courses will be given for high school boys (15-17), July 9-22, by Rev. Paul M. Kinports, of Hershey, Pa.; high school girls (15-17), by Miss Edith Menkel, of Baltimore, Md.; young women (18-24), August 6-19, by Miss Ethel Tussing, Eastern Regional Secretary; General Leadership Training (all ages and both sexes), August 19-30, by Rev. Frederick Reissig, of Rochester, New York, President of the New York State Lutheran League. This is a fine list of **professors** for the school and we know the young folks who can attend will not only have a glorious outing but will return home better equipped for leadership. Church and Leagues should consider helping finance the trip to the camp for League Presidents and other League leaders.

Oh, yes, about Uncle Dudley! The director, Dr. M. Hadwin Fischer, of Gettysburg Seminary, will be your Uncle Dudley if you will come.

Send for folders advertising the camp.

PLEASE NOTE

Any Luther Leaguers from the Eastern States who are planning to visit California after the Omaha Convention may write to Miss Christine Bair, 2928½ Kenwood Avenue, Los Angeles. She will be glad to give you any detailed information which you may wish as to sightseeing, lodging, etc. She will also see that you are directed to convenient places of worship, and that you become acquainted with the Luther Leaguers of the city you visit. Please write at an early date, stating the places you wish to stop, and the length of your entire stay.

SUSTAINING MEMBERSHIP REPORT FOR APRIL, 1929

NORTHERN CALIFORNIA, total 2
Grace Luther League, San Jose
SOUTHERN CALIFORNIA
COLUMBIA DISTRICT
CONNECTICUT, total 1
FLORIDA, total 1
GEORGIA, total 2
Rev. C. A. Linn, by Ascension Junior League, Savannah
ILLINOIS, total 18
St. Luke's Luther League, Chicago
Wicker Park League, Chicago
INDIANA, total 7
IOWA, total 5
KANSAS, total 2
MARYLAND, total 21
Trinity Luther League, Taneytown
Rev. and Mrs. A. T. Sutcliffe
Mr. Herman L. Piel, Jr.
Christ Junior Luther League, Baltimore
MICHIGAN, total 3
Unity Luther League, Detroit
Rev. S. L. Boger, by Unity Luther League, Detroit
MINNESOTA, total 9
Faith Church Luther League, St. Paul
NEBRASKA, total 6
Rev. G. K. Rubrecht, by Grace Luther League, Lincoln
Kountze Memorial Intermediate League, Omaha
NEW JERSEY, total 10
Mrs. H. McKay
Epiphany Junior Luther League, Camden
NEW YORK, total 66
St. John's Luther League, Syracuse
Kensington Intermediate League, Buffalo
Rev. Samuel G. Trexler, D.D.
Rev. E. W. Hammer
St. John's League, Lynbrook
Rev. W. F. Hersh, by Atonement League, Saugerties
Rev. R. C. Deitz, by St. Paul's Junior League, Johnstown
William Kreckman, Jr., by Holy Trinity Junior League, Hollis
Mr. George H. Shinemman
Our Saviour Intermediate League, Jamaica
NORTH CAROLINA, total 18
Miss Abbie Peeler
Rev. S. White Rhyne
Mrs. S. White Rhyne
NOVA SCOTIA
OHIO, total 12
Trinity League, Convoy
St. James' Junior League, Cleveland
Miss Esther Root, by Glenwood Junior League, Toledo
Miss Brenda L. Mehlhouse, by Toledo Federation
PACIFIC NORTHWEST, total 1
PENNSYLVANIA, total 98
St. Emmanuel Slovak League, Mahanoy City
St. John's League, Kutztown
Mrs. J. L. Deaton, by Advocate League, Philadelphia
St. Peter's Junior League, Pittston
Mrs. Charles A. Worsley
Mrs. Charles Steele
Mr. H. A. Wohlsen
Dr. E. W. Mentzer
Grace Junior League, Butler
Rev. C. E. Kistler, D.D., by Alsace Junior League, Reading
Mrs. Esther Martin Sorg
Redeemer Intermediate League, Reading
St. Mark's League, Jeannette
Mr. E. W. Miller
ROCKY MOUNTAIN SYNOD
SOUTH CAROLINA, total 20
Holy Trinity League, Little Mountain
Corinth League, Silverstreet
Rev. W. D. Wise
Southern District League of South Carolina
TEXAS, total 3
Mr. William Miller
Mr. A. B. Bowers
Miss Adele Leuschner
VIRGINIA, total 14
Mr. F. C. Hamer
St. Mark's Intermediate League, Roanoke
WEST VIRGINIA, total 1
WISCONSIN, total 2

The response for Sustaining Membership is quite satisfactory so far and yet the summer months are coming with the falling off of interest in church work. Our Luther League friends must be reminded that the time to take out a Sustaining Membership is right now. We have the Omaha Convention coming.

We have a new Sustaining Membership pamphlet and will be glad to send it in quantity that anybody can use. Just write in for the number of pamphlets you would like to have. It is entitled "Are You A Sustaining Member?"

DUES REPORT Corrected to May 29, 1929

League	Treasurer	Amt. Billed	Amt. Paid
Canada.....	Fred Dobrindt.....	No Bill	\$164.55
1—North. Calit. ..	Kose Lengyel.....	48.00	48.00
9—S. Calif.....	Wendel Larson	70.00	70.00
Columbia District..	Ralph Luedtke	39.75	
4—Connecticut ...	Wm. Schleicher ...	98.25	98.25
Florida	Carl Nicholson	40.00	
Georgia	Albert Hemstreet..	125.75	
7—Illinois.....	Herman Gerasimos..	231.75	231.75
2—Indiana	Katherine Loemker..	137.50	137.50
Iowa	Edwin Tonne	100.00	60.00
Kansas	Ernest Johnson ...	86.25	63.25
Maryland Synod ..	Hall Krebs	500.00	300.00
Michigan Synod ..	Harold Sundberg ..	63.50	6.75
5—Minnesota	George Maier	78.75	78.75
Nebraska	Clarence Alexander..	163.50	25.00
10—New Jersey....	Robert Frame	76.50	76.50
New York	C. C. Dittmer	612.50	602.50
North Carolina ..	Ruth Blackwelder..	619.50	319.00
8—Nova Scotia....	Ivan Schnare	30.50	30.50
Ohio	Erle C. Greiner	375.00	53.80
Pacific Northwest..	Howard Helmick....	21.25	
Pennsylvania	J. S. Kissing	2,228.75	1,141.29
Rocky Mt. Synod..	V. N. Oaklead	15.00	
3—South Carolina..	H. Alton Roof	409.75	409.75
Texas	H. L. Weigand	93.00	
Virginia	R. E. Mapes	486.25	
6—West Virginia..	Marie E. Hartman..	25.00	25.00
Wisconsin	Alma Hensel	59.50	
		\$6,835.50	\$3,942.14

Outstanding Dues—Michigan (1928), \$19.75.

SOUTH AMERICA REPORT

FIRST CLASS—Under \$100

League	Missionary Secretary	Quota	Paid
6—Northern California..	Dora Marson	\$25	\$25.00
(2nd in 1st Class)			
9—Columbia District ...	Margaret Beistel ...	65	67.50
(4th in 1st Class)			
2—Florida	Ingrad Anderson ...	25	40.00
(1st in 1st Class)			
Georgia	Martha Baumert ...	50	39.61
Nova Scotia	Annie Beginn	30	
7—Pacific Northwest ..	Alida Knudsen	30	30.02
(3rd in 1st Class)			
Miscellaneous		30	35.00

SECOND CLASS—Between \$100 and \$500

League	Missionary Secretary	Quota	Paid
Southern California ..	Christine Bair	\$130	\$100.00
Connecticut		200	131.54
1—Illinois	Florence Arnold	400	512.50
(1st in 2nd Class)			
Indiana	Grace Scholl	220	197.78
Iowa	Edna Anderson	150	128.57
11—Kansas	Earl Shaffer	130	148.48
(6th in 2nd Class)			
Michigan	Geraldine Meisner ..	170	114.68
10—Minnesota	Rev. H. Schmid	130	145.00
(5th in 2nd Class)			
3—Nebraska	Marie Helzer	275	379.00
(2nd in 2nd Class)			
5—New Jersey	Louis Krecha	130	201.95
(3rd in 2nd Class)			
Texas	Esther Pannen	150	2.50
8—Wisconsin	Olga Guetschow	100	155.75
(4th in 2nd Class)			

THIRD CLASS—Between \$500 and \$1,000

League	Missionary Secretary	Quota	Paid
4—Maryland	A. B. Weigand	\$610	\$667.86
(1st in 3rd Class)			
13—South Carolina	Lucy Brady	900	900.00
(2nd in 3rd Class)			
Ohio.....		600	586.18
Virginia	Mary Morehead	700	311.01

FOURTH CLASS—\$1,000 and Upward

League	Missionary Secretary	Quota	Paid
14—New York.....	J. Dorothy Borgstede	\$1,700	\$1,700.00
(2nd in 4th Class)			
12—North Carolina ...	Pauline Kuhn	1,075	\$1,075.00
(1st in 4th Class)			
15—Pennsylvania.....	Musser D. White ..	3,800	3,805.00
(3rd in 4th Class)			

YES, A YARN!

Slim Hills (showing customer golf stockings): "Wonderful value, sir. Worth double the money. Latest pattern, fast colors, holeproof, won't shrink, and its a good yarn."

Fred Howard: "Yes, and very well told."

Teacher: "Why, what do you mean. You say Benedict Arnold was a janitor?"

Bright Pupil: "The book says that after his exile he spent the rest of his life in abasement."

THE MONTHLY SOCIAL

A Highbrow Reception

(By Minnie L. Peterson)

This is in reality a commencement party.

The invitations should imitate the high school invitations in that they are all very formal. You might suggest on the invitation that those who have college degrees will please bring them along!

Decorate the room with dictionary, maps, blackboards and flowers.

Have a receiving line and in the receiving line have those who are graduating from high school or college.

Intelligence Test

This is made by means of "human checkers." Seat a group of three boys at the right end of a row of seven chairs and a group of three girls at the left end of the row, with the middle chair of the seven vacant. The person to be examined must move these boys and girls like checkers, moving one place or jumping one player. None may be moved backward. The purpose of the test is to land all the boys at the left end of the row and all the girls at the right. If the attendance is large enough, there may be several such rows arranged. Allow each player two minutes to solve the problem.

Domestic Science Test

Department of Cakes and Pastry

What kind of pastry should one bake for the following persons?

1. A Sculptor? (Marble Cake)
2. A Politician? (Plum Cake)
3. A Geologist? (Layer Cake)
4. An Advertiser? (Cream Puffs)
5. A Dairyman? (Cream Cake)
6. A Dressmaker? (Ribbon Cake)
7. His Satanic Majesty? (Devil's Food)
8. A Baby? (Patty Cakes)
9. A Lover? (Kisses)
10. The Betrothed? (Bride's Cake)
11. A Gossip? (Spice Cake)
12. An Idler? (Loaf Cake)
13. A Pugilist? (Pound Cake)
14. A Tightwad? (Sponge Cake)
15. A Dynamiter? (Raisin Cake)
16. Discouraged Folk? (Sunshine Cake)
17. A Banker? (Doughnuts)
18. Mothers? (Angel Food)
19. Those who eat too much cake? (Stomach Ache)

Have each one sign his paper. Then ask all to grade their own papers as the correct list is read.

Ignorance Test

Give each girl the "girl's" list and each boy the "boy's" list, typed or mimeographed on a sheet of paper.

Girl's List

What We Do Not Know

1. What do you do with a sight draft?
2. How many shingles in a bundle?
3. What is a planetary transmission?
4. What is the practical use of the trade mark on a baseball bat?
5. What would you do if a rich man and a poor man should propose to you at the same time?

Domestic Science Test

The most trying problem in Domestic Science is to know what to prepare, so they say. Each guest is given a sheet with this list of questions typed or mimeographed thereon:

Boy's List

What We Do Not Know

1. How do you make a Swiss Steak?
2. How would you prepare a dinner for six persons at a cost of \$1.38? Give items.
3. How do you make and trim a slip-over blouse?
4. What is meant by a circular skirt? What is an applique?
5. When to believe a woman?

Have the papers collected and graded by the members of the "faculty." Have the grades announced and have the judges tell the reasons for any grade unusually low or high.

Sports

Now for another frolic!

Each one is given a card bearing the name of a sport or contest in which he must compete. **Group No. 1** stages a "Delay Race." Teams are chosen and each is given a "baton" consisting of a round pencil. At the starting signal, given with a toy pistol, one runner from each team rolls his baton with one foot to a given point and back to the start, where the next person on the team takes it for another roll. The team finishing first wins the "delay."

A "Three-in-One Race" comes next. For this the contestants are divided into groups of three who stand with their arms on each others' shoulders, and, in this awkward triangle formation, race the length of the room and back, twirling, bumping and pulling as they go.

Now comes the spirited game of "Balloon Basketball." The ball is a big red balloon and the baskets are paper waste baskets tacked to the walls.

Award of Honors and Diplomas

Form the Family Circle and serve the lunch. Cookies cut and baked in the form of your school letter or monogram are "awarded" with the lunch to everybody. "Diplomas" of stick candy, tied with a tiny ribbon may be "conferred" also.

Now you start an informal song. Then ask some older person whom you can trust to make a serious little talk about the tests, especially the moral tests of the after-graduation life. There is no education complete without a personal knowledge of Jesus. That is the real higher education.

FAWNCY

Algernon (reading joke): "Fawncy this, Percy—'A chap here thinks a baseball coach has four wheels.'"

Percy: "How, how! And how many wheels has the bally thing?"

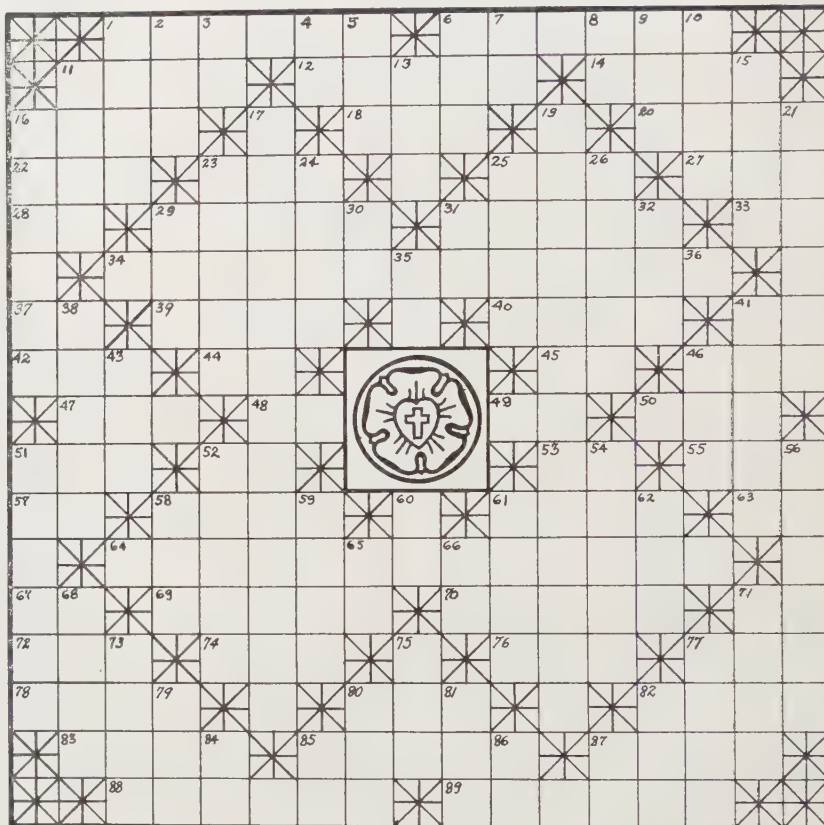
1929=1000 Junior Leagues

An Ice Box Puzzle

ACROSS

1. A great reformer
6. An association
11. Entire
12. Birth
14. Side glance
16. Part of an auto
18. Insane
20. Part of a hog (pl.)
22. Color
23. One (Latin)
25. Three (German)
27. Born
28. Paid announcement (abbr.)
29. To bury
31. Firebrand
33. Univ. of Neb. (abbr.)
34. Dept. in Luther League (pl.)
37. Printer's measure
39. Kind of syrup
40. Fastener
41. Negative
42. Clear away
44. Grape nuts (abbr.)
45. Exists
46. Part of some heads
47. A cover
48. Preposition
49. Easy (watch this one)
50. Samuel knew him
51. Go to——
52. Street (abbr.)
53. College degree (abbr.)
55. Major (abbr.)
57. A name for embroidery cotton (abbr.)
58. Same as 25 down
61. Halt
63. Dublin Univ. (abbr.)
64. Classes

67. Negative
69. Bill of fares
70. Entrances
71. Six
72. Parent (abbr.)
74. Piece of old cloth
75. Answer
77. Low
78. Minute particle
80. Insect
82. Couple
83. To quit
85. Break open
87. Settled
88. Harry is his name, sir!
89. Luther League stenog.



DOWN

1. English nobleman
2. Indian tribe
3. Preposition
4. Half an em
5. Male goat
6. Boy
7. Name of Dietz
8. Command
9. Exclamation of disgust
10. Dash (French)
11. Fastened
13. Viscous liquid
15. That Australian bird
16. Luther League official
17. Pertaining to the nations
19. Bodies
21. Luther League Dept.
23. Remove the labels
24. Pertaining to aeronautics
25. Raised platform
26. Greek letter (pl.)
29. Writing accessory
30. Royal Mason (abbr.)
31. Fire Dept. (abbr.)
32. Tepid (abbr.)
35. Man's nickname
38. Measure of distance (pl.)
41. Water nymph
43. Accomplished
46. Tree
51. L. L. official (first name)
52. Mentally sounder
54. Ill-mannered people
56. Luther League Dept.
58. Political party
59. Self-satisfied
60. Article
61. Porch
62. Peanuts, nuts and shells (abbr.)
65. Exists
66. Same as 28 across
68. Cows think it's just grand
71. Null
73. Singular indicative of do
75. Pronoun
77. Uncle Sam handles it
79. Same as 77 across
80. Conveyance
81. Plural ending
82. Chum
84. Settled account (abbr.)
85. Exists
86. Tain't correct (abbr.)
87. American poet

ANOTHER MONTHLY EPISTLE

Dear Folks:

These are stirring times in Luther League circles. Everybody everywhere seems interested in the Convention at Omaha. It looks like a big crowd in spite of the fears of those who think in the terms of Eastern Lutheranism. Never before will the representation be so general. From Ontario and Nova Scotia to Texas and California and from the Canadian northwest to Florida, delegates are planning to meet at "The Gateway to the West."

Finances do bother us here at General Headquarters this year. If the Sustaining Membership will only roll in we can see ahead. Otherwise the last half of the year will require drastic reductions in budget.

We must put some effort into the South America Fund to be sure it goes over the top. At this writing (May 10th) we have \$10,003.06 in the savings bank. That last \$2,000 must be raised and raised soon. Treasurers are asked to send in the money for this account without delay. Leagues that have taken no offerings should do so immediately. Remember, we have a pageant you may give—"Under the Southern Cross." Take an offering for this cause and you may have the pageant free. Come on, Luther League, let's put this objective clear over the top by June 15th.

Scattering subscriptions are still coming in on the Review Campaign. I hope a last-minute report may appear in this issue. Aren't you delighted with each number as it reaches you? I mean the make-up of the Review, its attractive printing and paper. John George, our printer, does himself proud every month and I think surely the next month will show a drop down. Drop him a line some time and tell him what you think of the publisher of the Review, and don't forget to renew your subscription!

Next month we hope to have the Review ready for distribution at Omaha—it will be a double number—not in size, perhaps, but as to dates. It will be dated July-August and everybody will have subscriptions extended one month. Thereafter you will receive your Review a half a month ahead instead of a half a month late. And the topic write-up for the month will appear in the Review of the same month. What do you think of that?

My travels begin in earnest this very week and I fear my home will not see much of me for the next two months. To Toledo, Ohio, Middlebury, Ft. Wayne, and Auburn, Ind., and back to Foxburg, Pa., on this trip. Then to the Canada Synod, back to Rochester, N. Y., for the State Convention, to Amsterdam and Albany for the merger of the three New York Synods on the next trip. So it goes. West Virginia and Indiana Conventions, too, in June, both on my schedule.

Don't forget to pray for the Conventions to be held this spring and summer and especially pray for the Omaha Convention. May the Holy Spirit pour out abundant blessing on the gathered representatives. May He touch young life for a more complete consecration to the cause of Jesus Christ. We are not just meeting to meet. We gather at Omaha for Christian fellowship, for new knowledge about ways of service, for new inspiration, for personal consecration to the tasks of the Kingdom.

Faithfully,

Amos John Traver

ANOTHER EXECUTIVE SECRETARY

The Luther League Council of the Augustana Young People's Luther League has called Rev. P. N. Sjogren as Luther League Executive Secretary. He has been a pastor in the Augustana Synod for a number of years and has learned to know the spirit of the Synod. He has been Field Secretary for the Church, was camp pastor during the World War, taught at Gustavus Adolphus College and Upsala College, and has done graduate work in Columbia University and Biblical Seminary of New York. He comes to his new position splendidly equipped both in training and temperament for a successful administration.

His friends in the Luther League of America wish him abundant success.

CALIFORNIA CARAVANS!

You may be pleased to know that I now am almost sure of enough delegates to Omaha to fill two auto cars. Mr. Anderson and I have made rather elaborate plans for a lovely round-trip excursion for our folks who will go—giving them a twenty-three day vacation, covering 4,000 miles, and including stop-overs at two national parks and four cities, for \$85. We feel quite proud of our plan. Our Sustaining Memberships, in amount \$50, will be paid in full too, immediately after our May convention of the 18th and 19th.

CHRISTINE E. BAIF
Los Angeles, Calif.

THRILLS! WELL!!

I do not know what I would do without my Review. I certainly get a real thrill every time it arrives.

LOLA BEASOM,
Huntington Park, Calif.

THANK YOU, DR. CORBE

I am pleased to be able to enclose a check for the Luther League Review. It would not do for me to be without this very progressive journal that gives the monthly thermometer of the marvelous advance that you are making in the work among young people.

With kindest greetings, I am

Yours fraternally,
ZENAN M. CORBE,
Treasurer of the Board of American Missions

ACCEPTS NEWLY-CREATED OFFICE

Rev. F. B. Anderson, of Proctor, Minn., became on April 1st Field Secretary and Institute Director of the Young People's Luther League of the Norwegian Lutheran Church of America. The office, newly created by the Board of Directors last fall, carries with it the task of organizing and conducting institutes for League workers in various strategic centers throughout the Church, giving helpful suggestions to inexperienced Leagues, and in general stimulating Christian young people's work in all directions. Pastor Anderson is a graduate of St. Olaf College, class of 1922, and Luther Theological Seminary, class of 1925. For the past four years he has served a parish of four congregations in northern Minnesota, and has demonstrated marked initiative and executive ability in connection with young people's work, both local and general.

Congratulations and best wishes to Secretary Anderson!

Millard, Nebraska, May 18, 1929.

Dear Uncle Bob Wolf::

Here is a group picture of our Kountze Memorial Intermediate officers and sponsors.

We Leaguers wish to extend a "real welcome" to the Intermediates of America to attend the National Convention in Omaha this summer.

We are looking forward to the pleasure of showing each one of you a most enjoyable time while in Omaha.

Happily yours,

THE OMAHA INTERMEDIATES



INTERMEDIATE GOSSIP

MORE INTERMEDIATE GOSSIP

The outstanding feature of Intermediate activity these days is in the emphasis being given to our work through District and State meetings. This is, in fact, one of the growing features, which is both a result and a promise, of our program activity. District rallies are a result of having several Intermediate Leagues in close proximity to one another, enabling the leaders and Leaguers to get together periodically for purposes of strengthening the organization program and creating practical Christian fellowship; and on the other hand they are a promise of still more Leagues in the area included within the Districts holding such rallies. A District organization of Intermediates is a challenge to the churches without Leagues to want to have their 'teen age youth organized. In such cases an invitation to send a delegation of Intermediate youth might result in the formation of an Intermediate League. Try it.

Recent "gatherings" of this sort have been held in Philadelphia, where a District was organized and is now operative under 'teen age leadership and adult supervision. Miss Elsa Becker is the moving "enthusiast" behind the movement. Over 100 'teen agers assembled from ten Leagues to perfect the organization.

In New York City, Sister Pearle Lyerly has been steering the Intermediates in District work, as well as giving guidance to other Districts in the State along similar lines. In April the spring meeting of the Bronx District was held in Holy Comforter Church and a fine meeting it was, too. A debate on the subject, "Our Public School Friends Do Us More Good Than Harm," featured the sessions and won for Miss Ethel Kaeufer, of Advent Church, a free trip to the State Convention at Rochester. Russel Sanyek came in for second honors.

Word comes in from the west that the Chicago Leagues, headed up by Miss Gladys E. Kjellen and her committee, held a spring rally. A program of the meeting and an invitation to all churches in the city doubtless produced a fine meeting. We will be glad to receive programs and reports of any and all Intermediate District rallies held throughout the Church. Write in for a model District constitution and candlelight installation service.

Reports That Are Reports

More than 75 Intermediate Leagues have reported so far on the past year's work. Many of these reports are accompanied by separate pages of "special work" done and they certainly reflect thorough and intensive

activity. It would be impossible to put down all the good things being done by all the reporting Leagues, but I deem it "real news" to publish some few kernels for general information and duplication. Picking at random, we read that:

Ascension, Savannah, Ga., arranged a program for the entertainment and diversion of the patients at the Marine Hospital. This League sent me several programs used in connection with this and similar services they are rendering.



St. Peter's
(Italian)
Intermediate
League

Who acted the talent play for Open House Day at the Philadelphia Neighborhood House.

Christ, Rochester, N. Y., briefly but convincingly reports: "Junior choir—Enclosing church mail and literature—Visiting and sending flowers to sick—Assisting with Light Brigade—Assisting Sunday School librarians—Assisting the pastor when called upon."

Our Saviour, Jamaica, N. Y., besides doing many worthy "deeds" for "needs" repaired the church hymnals; baskets given to poor families, and held a Life Service rally.

Lutheran Settlement, Philadelphia, Pa., held a Mother's Day program, bought flowers for the altar, etc. Your Secretary visited this League two months ago and never in his experience has he had a more attentive bunch of 'teen age youth to address. Miss Laura Haller is doing a great piece of work with the children in the Settlement.

Grace, Shillington, Pa., is embroidering a quilt for the Orphans' Home at Topton, and made 300 devotional folders for Sister Edith of the Inner Mission Society. The girls have charge of the altar hangings and flowers

in their church every Sunday. Measure the usefulness of that League to the Church, if you will.

Good Shepherd, South Ozone Park, N. Y., writes: "Our League has had one big aim this year, and that was to purchase silk altar hangings. On Easter Sunday we had the white set in the church. The green set is ready. These two colors cost \$126.60. We are working now to have the red and violet ready as the seasons come. It was a large undertaking for us, but with earnest work we have reached our goal. The girls care for children while their mothers attend services. Visit the Ottlie Orphan Home taking candies and the girls made clothes for use there. In October we paid \$15 to Hartwick. Signed, Mrs. M. Meyer, Superintendent."

Many more Leagues have reported just as fine "good turns" as listed above, and later issues of the Review will bring them to your attention. As important as the special work feature is to Intermediate expression, the regular work must not be overlooked. Herein the fine achievements being accomplished by all the Leagues becomes a source of deep satisfaction. Most all of the Leagues have adopted the Sixteen Point Program and are reporting encouraging results. When a League can say "Yes" to practically every question treating on the sixteen points of the Intermediate Program there is manifested a spiritual activity that will some day help to leaven the whole lump.

New Leagues

New York State heads the list of "new Leagues" for the past month. There are eighteen such credited to the department of which ten come out of the Empire State. The Keystoneers turned in five for second place. The reason for the gains in New York is attributed to the ceaseless energy of Sister Pearle Lyerly, State Secretary. She went out and rounded them up. Still better, she keeps them alive.

Reg. No.	Church and Place	Members
92	Emmanuel, Rochester, N. Y.	16
277	St. Paul's (Slovak), Bronx, N. Y.	18
278	St. Paul's, Williamsville, N. Y.	8
279	Good Shepherd, Belaire, N. Y.	15
280	St. James', Brooklyn, N. Y.	13
281	St. James', New York City	13
282	Kensington, Buffalo, N. Y.	13
283	Zion, Lancaster, Pa.	15
284	Christ, Scranton, Pa.	25
285	Kountze Memorial, Omaha, Neb.	60
286	Zion's, Utica, N. Y.	15
287	St. James', Gloversville, N. Y.	42
288	Zion's, Syracuse, N. Y.	25
289	Christ, Millvale, Pa.	19
290	Emmanuel English, Baltimore, Md.	35
291	Redeemer, Carriick, Pittsburgh, Pa.	30
292	Trinity, Selinsgrove, Pa.	15
293	First English, Toledo, Ohio	12

*Revised

South America Objective

Must we write "Failure" over our effort to raise \$500 for the South America Objective? Last biennium we had 150 Leagues and we raised \$500 for Andhra. This biennium we have twice that number of Leagues and to date have only raised \$344.50. Will the rest of it come in between the time you read this and July 6th, the date of the Omaha Convention?

Previously reported	\$300.00
St. Peter's (Slovak), Philadelphia, Pa.	1.00
Lutheran Settlement, Philadelphia, Pa.	3.00
Kountze Memorial, Omaha, Neb.	5.00
St. Andrew's, Charleston, S. C.	2.50
Our Saviour, Jamaica, N. Y.	3.00
Zion, Syracuse, N. Y.	2.50
Zion, Hummelstown, Pa.	2.50
Friedens, Friedens, Pa.	10.00
Trinity, Greenville, S. C.	5.00
St. Matthew's, Charleston, S. C.	5.00
St. Luke's, Farmington, N. Y.	5.00

\$344.50

In all, 68 Leagues have contributed, of which some went the "second mile" by making one contribution in 1928 and another in 1929.

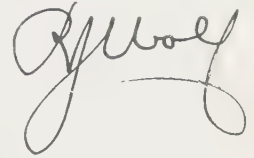
Sustaining Membership

We certainly are proud of the way the Intermediate Leagues are responding to the Sustaining Membership Fund. The latest Leagues taking 'em out are:

Redeemer, Reading, Pa.	\$5.00
St. Mark's, Roanoke, Va.	5.00
Kountze Memorial, Omaha, Neb.	5.00
Our Saviour, Jamaica, N. Y.	5.00
Incarnation, Brooklyn, N. Y.	5.00
Trinity, Ashland, Ohio	5.00
St. Matthew's, Charleston, S. C.	5.00
Zion, Sunbury, Pa.	5.00
St. Paul's, Richmond Hill, N. Y.	5.00

A total of 25 Leagues for the first four months in 1929 over against 27 as a total for 1928. Great!

Same as always,



THE CHRISTIAN ENDEAVOR

We attended the Philadelphia City Christian Endeavor Rally on one of the wettest evenings in a wet week in spring. It was held in Dr. Conwell's famous Temple, which seats 3,000, and nearly 2,100 were present. It was a thrilling sight, and though the speaker of the occasion, our own Dr. Oscar Blackwelder, is used to big crowds, he confessed to sharing the thrill. Needless to say, he spoke with a passion and eloquence that passed on his thrill to the vast crowd.

The Christian Endeavor knows how to plan big rallies. Its leadership is well trained. Jesus Christ is always exalted. The Christian Endeavor has a great tradition behind it. It suffers the handicaps of the interdenominational character of its program. It is also evidently carrying a large proportion of men and women who once were young. But it is a movement with vitality and purpose behind it and Luther League leaders may well study it for the secret of its power.

We have no quarrel with the Christian Endeavor. Many Christian Endeavors have affiliated with the Luther League. We believe all Lutheran Christian Endeavors should affiliate for their own sakes as well as for the sake of the Church's program for youth. It is too bad that any young folks of any Lutheran congregation are held back from participation in the fellowship of Lutheran youth. Every youth organization should belong to the League whatever its other affiliation.

SEE DETROIT

The Detroit District Luther League extends its hospitality to all Leaguers arriving in Detroit on July 4th, 10 A. M., on their way to Omaha.

State Presidents of States east of Detroit are requested to communicate with Detroit Leaguers giving number of persons who will find it convenient to arrive at this time. Address communication to President Detroit District, Mr. Howard R. Wagner, 13919 Kentucky Avenue, Detroit, Michigan.

1929—One Thousand Junior Leagues

JUNIOR NEWS

Dear Leaguers:

We are thinking now largely of **Omaha!** We have been making big plans. We want all of the delegates to take advantage of the program of the Junior Department—not just those already interested. The children are of vital importance—for they are the foundation of the whole League program. So come prepared to take in all the features.

Kountze Memorial Juniors Welcome You!



Kountze Memorial Juniors

Kountze Memorial, Omaha, Junior Luther League wants to meet you July 6-10.

We hope not only a good number of the Junior workers will be there, but some Juniors as well.

You cannot afford to miss one bit of this.

Junior Exhibit

A collection of the work which the Juniors all over the country have done. A fine exchange of ideas.

Junior Rally

Sunday afternoon, July 7th

Interesting program by the Juniors themselves

Kountze Memorial Juniors, all nearby Juniors, and all Juniors at the Convention participating

Johanna Nowiezonki (local Junior Chairman) directing

Dorothy Hesbacher (Kountze Memorial Superintendent) assisting

Wilhelmina Hibbeler (Nebraska's Junior Secretary) presiding

Special Features

Junior Luncheon

Monday, July 8th, 12:30

Mrs. Ralph G. Swavelly, toastmistress

We want everyone attending the Convention at this luncheon; it is not planned for Junior leaders alone

Junior Secretaries will take part in the Program

Junior Presentation

Monday, July 8th, 2 o'clock

"Clearing the Way Through the Junior Department"

Addresses: "The Child," "The Leader," "Methods," "Why?"

Report of the Junior Secretary—special features—some big speakers

Mr. Luther C. Schmehl, Vice-President Luther League of Pennsylvania, leader

Your opportunity to learn about the Junior Department and their complete program

Junior Conference

Wednesday, July 10th, 9:30

A conference on practical working methods for the Department

Topics—Reading Course—Twelve Point Program—Objectives, etc.

Miss Emma Gusky, leader

We urge at least one representative from each League at this Conference

All of the Nebraska Juniors will be looking for you and will welcome you to Omaha.

Friedens, Lincoln, Nebraska, is a lively group of over sixty, about half of which are shown in the picture. Some of them may be at the Convention. Overalls were in style at the picnic. The pastor is with the Juniors, too, in both their work and their play. Come meet them.



"Yes, the picnic was fine!"—Lincoln, Nebraska, Juniors



Lincoln, Nebraska, Juniors—"Come out and see us!"

First, South Sioux City, Nebraska, Juniors also welcome you to Nebraska. They are a lively group, organized in October, contributed \$15 to the local church, attended a rally, have seventy-five per cent regular church attendants.



Some of the twenty-five members of First, South Sioux City, Nebraska, Junior Luther League

Work. Since our last report we have attended the convention of the Berks District, a public meeting of the Junior League of Alsace, Reading, Pa.; the Philadelphia Intermediate Convention; two Junior Conferences in New York City; the rally of the New Jersey Junior Leaguers; the Philadelphia Junior Convention; and visited Tabor Home and Rivercrest.

We are scheduled for the New York, Ohio, Michigan, New Jersey and Pennsylvania conventions.

1929 Objective. Have you done your share? Will your State Junior Secretary be able to make a good report at Omaha? There is still time to do good work before the convention, where we want to report as many of those one thousand Leagues as possible!

At this writing, May 1st, we have 112 registered. Do not fail to send in the blank as soon as you have organized; we cannot register your League until you do.

"1929—1,000 Junior Luther Leagues"

Class A—Over 100			
Quota	Org'zed.	Quota	Org'zed.
Pennsylvania 260	28	Ohio 125	20
New York 200	13		
Class B—50-100			
Quota	Org'zed.	Quota	Org'zed.
North Carolina.. 50	1	South Carolina.. 50	
Class C—25-50			
Quota	Org'zed.	Quota	Org'zed.
Maryland 45	15	Indiana 25	4
California 30		Nebraska 25	3
Illinois 25		Virginia 25	2
Class D—Up to 25			
Quota	Org'zed.	Quota	Org'zed.
New Jersey 20	4	Texas 10	
Michigan 15	2	Wisconsin 10	1
Columbia District 10	1	Nova Scotia 5	
Connecticut 10	1	Pacific Northwest 5	1
Florida 10		West Virginia .. 5	
Georgia 10	1	Rocky Mt. Syd... 2	
Iowa 10		Canada 10	
Kansas 10		Isolated 10	
Minnesota 10	1		

Pennsylvania still leads with 28, Ohio is second with 20, Maryland third with 15, and New York fourth with 13. What will be the order at Omaha?

Pageants. Have you been using the pageants, "Even These Little Ones" and "Necessity vs Opportunity"? They will create interest. Have a group of children give the first, have your Senior League give the second named. Use these at your District rallies and State conventions.

Poster Contests. We will announce the winner of the May contest next month. For June, the Juniors

will make posters boosting the Omaha Convention. These will go to Omaha. Get to work, boys and girls. The winner of the April contest—a Bible poster—was Marion Elliott, of First, Findlay, Ohio. She has been sent a picture.

First, Mansfield, Ohio, Junior League had a study of "Martin of Mansfield," followed by a talk and pictures by one who visited the Luther land. At Easter time they held a service at the County Children's Home, giving a program and distributing Easter eggs. They assisted at a public Senior League program, giving a candlelight mission service. A topic on Porto Rico interested them in writing to one of our Junior Leaguers there.

Grace, Toledo, Ohio, had a Mother's Day Party, when they gave a sketch and special program for the mothers. They have 24 members, the Superintendent has two assistants, and there are three groups: the "Little Leaguers," the Junior girls and the Junior boys. They are helping the Junior League of the Oesterlen Home, Springfield, and assisting Bethany, Toledo, to organize.

Canton-Youngstown Federation (Ohio), at their convention recently considered Junior work. They had an exercise, "Our Junior League Aims," by Holy Trinity, Salem, Juniors; a flute solo by one of the Juniors; discussion by Mrs. J. W. Harnar, Superintendent of the Lordstown Junior League, and greetings from Miss Mirtie Ross, Salem; Donald Schrag, District President; Mrs. Rena Whiteleather, Synodical Junior Secretary, and the Junior Secretary.

St. John's, Cumberland, Md., reports twenty members and ten of these have received the Memory Work Certificates. These were publicly presented at a meeting when a pageant was given by the Senior and Junior Leagues. They were awarded for the memorizing of the Lord's Prayer, Commandments, Creed, Twenty-third Psalm and the Books of the Bible.

First, Findlay, Ohio, had a box lunch supper and fete at the close of a Red and Blue Contest. Awards were received by Marion and Carlton Elliott, Evelyn Smith and Charles Decker for posters made; and Dick Powell, Don Kelly and Charles Decker received the awards for the highest percentage on tests from "Martin of Mansfield." Junior Schofield, of this League, recently won one of the national poster contests.

Emmanuel, North Georgetown, Ohio, was organized on April 21st with twenty members. A group from Holy Trinity, Salem, conducted a model Junior meeting, the Senior League had charge of the worship, and the Junior officers of the new League were installed by the Synodical Junior Secretary.

Christ, Baltimore, Md., has taken out a Sustaining Membership, and contributed \$5 toward the South America Objective. At Christmas they contributed toward the fund for Bibles for our immigrant children and brought canned goods, cereals, potatoes, etc., for the baskets sent by the church to the needy. They have made scrapbooks, and are planning to give the pageant, "Even These Little Ones."

Grace, N. S. Pittsburgh, Pa., at Easter presented a large lectern Bible, suitably inscribed, to the Church of Our Saviour, Haddonfield, N. J. Five members of this church were once members of Grace League, two are on the Church Council, one a Bible School teacher.

The Bible was presented by little Bobbie Schettler, the son of two members who had at one time been officers of Grace Junior League.

St. John's, Emaus, Pa., Junior League gave a special program on Easter Sunday and sent an offering of \$6.50 to Rev. Gustav Huf, for the work in Porto Rico. They also sent about 200 eggs to the Good Shepherd Home at Allentown, Pa. These enterprising Juniors have three or four paragraphs—written by the Juniors themselves of their activities—in their church each month.

The Junior Leagues of **Southern New Jersey** rallied on April 18th in Trinity, Runnemede. The pageant, "Even These Little Ones," was given by the Runnemede Juniors; the worship was conducted by Juniors from Epiphany, Camden, and First, Gloucester; a recitation by one of Trinity, Parkside, Camden, Juniors, and remarks by the local pastor, Rev. C. Hansen and the Junior Secretary made up the interesting program. District officers were appointed from the Juniors, a picture taken, and refreshments and a social hour followed. The District is planning for monthly rallies.

New York has put on an aggressive campaign to increase their number of Junior Leagues. Here are some of the things they are doing.

Rochester and Utica

Pageant, "Necessity vs Opportunity" given at rally

Genesee Valley District

April 28—Church of the Reformation

Registration, Devotional, Discussion, Organization, Handwork—Sister Louise

May 5—Church of the Reformation

Devotional, Discussion, Program Material, Story Telling—Miss E. Buckley

May 12—Redeemer Church

Devotional

Miss Ethel Tussing, Miss A. Bredenberg, Miss D. Lehne

Supper—Redeemer League

Mohawk Valley District

Junior Institute, Utica

Miss Tussing, Miss Carrie Knoob, Miss D. Lehne

Rhinebeck District

District Convention—Miss Mary MacDonald

We surely count on a large number of Junior Leagues from New York with this inspiration. What number will they report at the Omaha Convention?

Let this work be an inspiration to your League to provide for its future by looking after the Juniors.



Grace, Butler, Pa., organized in July, 1928, with ten members, this lively group of Juniors under the direction of Mrs. R. W. Doty, now numbers eighty members. They are aiming to be a Gold Star League and are hard at work to reach this goal.

President, Victor McCloskey; Secretary, Wilson McElroy; Treasurer, Jean Kaufman; Helper, Mrs. Chas. Kaufman; Superintendent, Mrs. R. W. Doty.

Juniors
Grace, Butler, Pa.,



The Superintendent
and Officers

New York City Junior Institutes for Junior Workers

April 20—"How to Organize," Sister Pearle Lysterly

April 26—"How to Conduct the Junior Meeting,"

Mrs. R. G. Swavely

May 6—"The National Program for the Juniors,"

Miss Mehlhouse

May 13—"The Twelve Point Program," Miss Ida

Bloomquist

May 20—"Story Telling," Miss Emily Werner

Hartwick District

Rally—Miss Ethel Tussing

Western New York District

May 14—Junior Institute

May 18—Junior District League Convention

Syracuse District

Junior Institute

Eastern District

Junior Work at Rally, Rensselaer—Miss Tussing

Three Junior Conferences: Troy, Albany, Johnstown

Pray for the Omaha Convention and for all who have any part in it, that it may be a milestone in our history.

Your Junior Secretary,

Brenda L. Mehlhouse

"Don't you know that you should always give half of the road to a woman driver?" asked the police of a motorist who came near having a collision on the street with another car.

"I always do," the man replied, "when I find out which half of the road she wants."

1929—One Thousand Junior Leagues

GOSSIP FROM HERE AND THERE

"Why is it that we do not see any news in the Luther League Review from our State? We used to read about it quite frequently but of late we have noticed that the Luther League Review has forgotten us."

The Luther League Review does not forget any State unless that State forgets the Luther League Review. At this writing there is not a single item of news set up in type left over from previous news budgets. If anybody is disappointed in not seeing news from his own section of the country, it is his business to see that news items come to us.

In preparing news items, several things should be kept in mind. The Luther League Review family likes to read interesting news from all parts of the Luther League territory. It is not interested in just everyday routine happenings. Try to take out the things that your Luther Leaguers are doing with an eye to their news value to those who do not know your Leaguers personally. It is much better to have a short item in every month than to have one long item that nobody will read from beginning to end. Items of interest from the church itself as well as from the League are found widely included in the League news.

NEW JERSEY

Merchantville has organized a new League of 17 members. Mr. Harry Hodges gave an address at the March Rally of the Southern District.

St. Paul's, Mt. Holly, recently celebrated one hundred per cent attendance during Lent.

Redemer, Vineland, is working hard to pay up the Church debt. The Luther League of Newark District has planned a rally for June 10th at Trinity Lutheran Church, 311 Waverly Avenue. Clarence C. Dittmer, National President, has accepted an invitation to address the League at that time. Donald W. McKay, District President, will conduct the rally, and the speakers will include Rev. M. F. Walz, pastor of the church, and Arthur Bonnet, Vice-President of the League. Fred Schill, Anna Kaiser and Bertha Ruegg are on the entertainment committee.

About 600 delegates from New Jersey churches will attend, including representatives from Calvary Lutheran Church, Hillside; Holy Trinity Lutheran Church, East Orange; Advent Church, Vailsburg; Holy Trinity Church, Elizabeth; Slovak Lutheran Church, Trinity Church and St. John's Church, all of Newark; Calvary Church, Verona; Calvary Church, Cranford; St. John's Lutheran Church, Rutherford, and the Church of Our Saviour, Jersey City.

Members of the League planned a sunrise hike for Sunday morning, May 10th, and left Irvington Center at 6 A. M. for the Orange Mountain reservation.

Temple Lutheran Church, Delaware Gardens, Rev. Alfred R. Naus, pastor, will be the Convention Church this year.

Miss Wilhelmine Fiecke, our State Corresponding Secretary, having undergone an operation, is lying in bed in a plaster cast in the Orthopedic Hospital, Orange, New Jersey. She will be confined about nine weeks in the hospital and about the same time at home. She has resigned as Secretary and Miss Ella Rank has taken over her work. We are all hoping for a real good speedy cure for "Willie" so she can get back in the Master's service where she has been of so much assistance to others.

A splendidly attended rally was held in Calvary, Hillside, by the Newark District. The General Secretary was the speaker. The newly-elected President is Donald McKay, several of whose poems have pleased the Luther League family. The team of Schaediger and Grottko were on hand as usual to aid in the festivities. The Slovak Lutheran Church League was in charge of refreshments.

PENNSYLVANIA

A Spring Rally of the Pittsburgh District was held on May 2nd at Perryville.

Sixty-three Leaguers attended service at Bethlehem, Harrisburg, on "Go to League Sunday."

St. Luke's, Chancetown, gave the Life Service pageant, "Signal Hill" with great success.

St. Mark's, York, sponsored a concert by the Symphonique String Ensemble much to the benefit of their treasury.

St. Peter's, North York, is making a drive for the Reading Course.

"The Spark", from Trinity Church, Johnstown, comes out this issue with all the Luther League colors on the cover. It is a fine idea and an explanation of the colors is included. We are always glad to receive "The Spark" because it is the work of the young folks themselves, even including the hand-made cover.

The death of Mrs. Minnie Nutto, Lancaster, from a complication after a long illness, removed a devoted and interested worker in all phases of church activity. The funeral was held from her late home on May 2nd, with Rev. P. George Seegers, pastor of Emmanuel Church, of which she had been a faithful member, in charge. The Junior Secretary represented the Luther League of America at the funeral. The sympathy of all the Leaguers goes out to the bereaved

husband, Mr. Charles Nutto, President of the Lancaster District Luther League.

Pittsburgh District held their convention on May 18th, at Washington, Pa., Rev. H. B. Ernst, pastor.

Approximately 125 young people of the Monongahela Valley Luther League, which was officially organized February 22, 1929, attended a rally held in St. Paul's Lutheran Church, Monessen. Rev. O. W. Carlson, pastor loci, had charge of the devotional service, the main features of which were an address, "Life in the Luther League," by Rev. D. K. Fetterly, of Monongahela, and the installation of the Valley officers as follows: President, Howard Gettler, Monessen; Vice-President, Raymond Sneed, Charleroi; Recording Secretary, Martha Licht, Monessen; Corresponding Secretary, Ruth Jones, Monongahela; Treasurer, Luther Mack, Charleroi. At the conclusion of the devotional service, the Leaguers enjoyed a social hour in the basement of the church. During this time readings were given by Alberta Braun, Charleroi; Ada Mae Greenwood and Chris Thomas, Donora; vocal solos by Katherine Smith, Monessen; and a trio consisting of Dick Hager, Jimmie Carroll, George Monack, all from Charleroi, sang two numbers. An unusual number on the program was a musical saw solo by Mrs. James Robinson, of Monongahela. Following the program a delicious lunch was served by the Monessen Committee.

SOUTHERN CALIFORNIA

How is this for a proposition to the California Luther Leaguers? It appears in the Loudspeaker Rattles, a special edition of the Southern California publicity sheet.

"Please note carefully: 1. A detailed budget of every mile and every dollar has been worked out and will be presented to you at our May Convention; 2. If you own a five-passenger car you may make the trip entirely free of expense (except depreciation and possible breakage on your car); 3. Write immediately to Christine E. Bair, 2928 1/2 Kenwood Avenue, Los Angeles, for an advance copy of the Caravan Budget and Rules; 4. Your signification to go will not be binding until Monday evening, June 3rd, at which time all reservations will be closed. Let's Go!"

St. Paul's, Long Beach, has a five minute talk at each business meeting by one of the members on the trade or topic in which he is most interested.

San Diego reports that the devotional meetings are especially peppy, everyone taking part in the discussions.

MARYLAND

The District of Columbia attended a Luther League Rally at St. Mark's, Baltimore, with Rev. Harold S. Miller, of Brooklyn, as the speaker. We wonder if there were enough busses in Washington to carry the crowd.

Incarnation is still ahead in the Efficiency Contest.

Nineteen from the District of Columbia have already made their plans to go to Omaha. That's a fine group.

The Second Annual Banquet and Rally of the Middle Conference Luther League was held at Grace Lutheran Church, Westminster, Maryland, Friday, April 19, 6:30 P. M.

The principal speaker was Rev. S. W. Herman, D.D., of Harrisburg, Pa. His theme was "Indispensable Imperative of an Influential League." A very splendid address and one that covered every phase of the work to perfection.

Paul Brindle, President of the Maryland Synodical Luther League, was his usual self, overflowing with pep and enthusiasm, and if all trails don't lead to Omaha this spring it won't be his fault. What a pioneer trail blazer he can be.

The meeting proved to be the biggest and best yet held, practically every League was represented, numerically as follows: Frederick 36, Brunswick 31; Taneytown, 23, Manchester 10, Westminster 27, Uniontown 7, Union Bridge 4, Middletown 3, Utice 3, Harrisburg, Pa. 3, Washington, D. C. 2.

Watch us for further activities. Our District President, E. Bernard Davis, always does the right thing at the right time for bigger and better Lutherans.

The District of Columbia quarterly meeting was held at Incarnation with Life Service as the theme. The pageant, "Signal Hill," was presented by Incarnation Leaguers and Dr. S. W. Herman gave the address.

Waynesboro is preparing with every attention for details for the meeting of the Maryland Luther League, Aug. 31st to Sept. 2nd.

The Baltimore District News Letter put out by Wally Oest, President, has come to our desk and is full of the kind of interest every Baltimore Luther League ought to have. We like the way in which general work is explained and emphasized for the benefit of local Leagues.

OHIO

The Canton-Youngstown Federation held their District meeting at Warren on April 6th. The following is the report: "We completed the amount necessary to support a \$100 parish in India and gave \$16.83 to our South America Objective. We sent \$20 to Porto Rico during their trouble, and donated \$15 to Eastern Ohio District for their indebtedness. We have two hundred and fifty or more at most of our bi-monthly meetings. There are thirteen active Leagues belonging to Canton-Youngstown Federation.

Lakeside prospects include Dr. Oscar F. Blackwelder, of Baltimore, and Dr. Earl S. Rudisill, of York, Pa. That is a hard team to beat.

Rudolph G. Schulz, Jr., Executive Secretary of the Luther League of Ohio, is a member of the Senior Class at Hama School, and his graduation took place on May 5th. We certainly congratulate him on his completion of his course and on his prospective ordination by the Illinois Synod.

St. John's, Zanesville, held an April Fair which was a success.

ILLINOIS

We cannot forget that Illinois has paid their dues for 1929 in full. Thank you, Illinois.

Rev. Paul White was Life Work Conference Counsellor for the Lutheran Student Association during All-University Life Work Conference.

Capital District Rally was held at Decatur with an address by Mr. L. H. Buckardt, a graduate student at the University. Southern Conference held an inspiring rally at the First Lutheran Church, Murphysboro, Rev. William Boatman, pastor. The address of the evening was by Rev. John J. Gent, of Mt. Carmel.

Mr. Walter Grebner, a member of St. John's, Sterling, Luther League, was selected to lead a troop of Boy Scouts on a European trip this summer. There were many applicants for this honor, but Mr. Grebner was selected because of his former travels in Europe. Bluff Springs entertained Beardstown Luther League recently. Woodlawn, Immanuel, Chicago, has held a 6 o'clock tea for the League and university students for some years with a great success. Dr. H. M. Bannen, of Trinity Lutheran Church, Rockford, was a speaker at a recent banquet.

Wicker Park, Chicago, League gave a farewell to Rev. Cooper and family.

Immanuel, Lena, has pledged \$50 for Magoya, Japan.

Holy Trinity, Elgin, entertained President Dittmer recently at a banquet.

KANSAS

Glasco League presented Emblems of Eastertide successfully.

Valley Falls League is now collecting a mile of pennies.

The Midland College A Capella Choir gave a concert under the auspices of the Wichita League.

The Luther League of Kansas is collecting funds for the erection of an Assembly Hall on the camp grounds. This is a fine project and quite necessary for the complete success of the camp.

Bunker Hill League honored four members of the Church Council that served each over forty years, at a banquet recently. Missionary Superintendent McConnell gave an address.

During the absence of Rev. E. C. Nielsen for two Sundays, the Luther League took over the morning service at Valley Falls.

The closing bit of verse has a suggestion of wider interest than the needs of the Kansas "Torch."

If you have a bit of news,

Send it in.

Or a joke that will amuse,

Send it in.

A story that is true,

An incident that's new,

We want to hear from you!

Send it in.

GEORGIA

We are glad to note the Minutes of the Luther League of Georgia are also included in the printed booklet with the minutes of the Synod and of the Women's Missionary Society. This is a fine way to show the identity of our Luther League with the work of the Synod.

Ascension Trip to Brunswick, Georgia

To go or not to go, that was the question. Whether it were better to risk the flood waters on the Ogeechee Road or for the Ascension Luther Leaguers to give up their nicely formed plans in despair. St. James' Luther League recently organized at Brunswick, Georgia, felt the need of encouragement and perhaps a little information. Ascension Luther League at Savannah, Georgia, had a slight touch of spring fever, so it came about that these two Leagues decided to call in "Five Luther League Doctors" to prescribe for them. The Ascension Leaguers on March 17th (not celebrating St. Patrick's Day), over thirty strong, left their church at Savannah directly after the morning service in several automobiles, ranging from a Cadillac down to Fords, and even a motorcycle, for their eighty-mile-trip to Brunswick. At Mid-Way, rightly named because it is midway between Savannah and Brunswick, a halt was called for that all-important ceremony of eating dinner, for you may be sure they had not left this behind.

On they went again, this time to go through the exciting experience of passing over roads protected by sand bags, holding back the flood waters one and two feet higher than the road itself. But safely through they passed, arriving in Brunswick ready to begin the services on schedule time at four o'clock, all that is, except the very important Cadillac. The driver of this car insisted on singing about "Dutch Company from Germany" on St. Patrick's Day, so in the middle of his song, Bang! went a tire, which meant a delay of about half an hour. They arrived at St. James' Church at four-fifteen, and as this car held important members of the program, the services did not begin until their arrival.

It was a service long to be remembered by both Leagues. The devotional service on "How the Church Helps Us to Live a Christian Life" was led by Miss Dorothy Gerken, President of Ascension League, the St. James and Ascension Leaguers taking part in the discussion. Then Ascension presented the playlet, "Five Luther League Doctors." We are sure the prescription given by these five doctors will be taken by both Leagues and good results will follow.

Then on to the home of Rev. Paul M. Counts, pastor loci, where the Leaguers were treated to such a good supper they felt like sojourning in Brunswick, the land of such good eats, but farewells must be spoken and off they were again for Savannah, arriving at the Ascension Church a little late for Vespers but with the feeling that they had tried to accomplish a bit for the Master.

NEW YORK

In von Bosse's "Wartburg Essays" reference is made to the fact that two of the long-time members of the board of the Home were organizers of the Luther League movement in New York City. William H. Steinkamp, President of the board for fifteen years, and Martin Wulff, Treasurer for twenty-six years, both were members of that little group of pioneers who with E. F. Eilert and George Boschen and others, are responsible for the League's birth.

The Inner Mission Monthly of the New York Inner Mission Society, which, by the way, was formerly edited by the General Secretary, has this paragraph of interest to Luther Leaguers:

"The New York District Luther League came to our rescue in a noble way. In answer to an appeal of the Superintendent at their Convention on January 26th, fifty dollars was voted to pay the rent of a family that was about to be dispossessed. It was a very real evidence of the eagerness of our young people to serve in Jesus' name. Their generous gift meant more to this particular family than they will ever know. Not only did it relieve an emergency,

but it has given these poor people a fresh start in life. Already the family is on the road to independence again, and deep gratitude is in the hearts of every member. Thank you, Luther Leaguers!"

Great plans are being made in Rochester and vicinity for the entertainment of the New York State Luther League, May 30th to June 2nd. The Seneca Hotel will be the Convention Headquarters. A splendid program has been prepared under the general slogan, "Loyalty Convention."

Gilead Lutheran Church, Center Brunswick, gave a play, "The Deacon's Second Wife," with a great deal of success.

New York District has pledged \$250 to the Lutheran Hospital of Manhattan.

St. Paul's, Fort Plain, gave a play that was well received and financially profitable.

St. Luke's, Brooklyn, furnished the office in the new building of the Inner Mission Center, in memory of a former pastor, Rev. William A. Snyder, D.D.

Al Thiem was speaker at the spring rally of the Eastern District.

Gilead, Center Brunswick, gave over \$300 for the re-decoration of the Sunday School room.

Our Saviour's Atonement League sent \$25 to the Janice James School in Japan.

Emmanuel, Chatham, gave a play recently, and purchased a new curtain for the Sunday School room.

Rev. C. E. Knubholz spoke at a rally of St. Paul's League, Mt. Vernon. Rev. Knubholz is Superintendent of the New York Inner Mission Society.

The Spring Convention of the Brooklyn District Luther League was held on Saturday afternoon and evening, May 4th, at the new Church of the Incarnation, 54th Street and 4th Avenue, Brooklyn. The devotional services were in charge of Rev. D. G. Jaxheimer, of Messiah Church. Rev. Harold S. Miller, pastor of Incarnation Church, gave the address of welcome, and was the toastmaster at the banquet. He also conducted the Candlelight Service. Rev. Robert Wolf, Intermediate Secretary of the Luther League of America, addressed the Convention on "Our Vacation at Omaha," and Rev. Reissig explained why everyone should "Go to Rochester" for the State Convention. Rev. C. W. Moorman, Religious Work Director of the Brooklyn Federation of Churches, delivered an address upon the subject of "World Friendship," in connection with the theme, "Crusade with Christ." This Convention was the greatest in the history of Brooklyn District.

The District League held an entertainment and social at St. Luke's Parish Hall on Wednesday, April 24th, for the purpose of raising funds to meet a pledge to the Lutheran Hospital of New York City.

NEBRASKA

Hastings Leaguers recently held a very successful membership drive, beginning in March and ending on Easter Sunday. The chairman of the membership committee gave each Leaguer four names of prospective members and each was commissioned to secure these members. As a result ten new members were taken in.

Winifred Arganbright, Recording Secretary of the Luther League of Nebraska, spoke to the Fremont Leaguers, both Intermediates and Seniors, one Sunday last month. Her talk gave particular emphasis on the coming Omaha Convention and was received with much enthusiasm.

"I'm sending you \$5 which is the 1929 payment on a Sustaining Membership for our pastor." Such was the letter we recently received from Grace League, Lincoln. Nuf sed.

St. Luke's, Omaha, at its April meeting, elected the following as officers for the coming year: President, Margaret Anderson; Vice-President, Edward Nodean; Treasurer, Myrtle Anderson; Recording Secretary, Ralph Anderson; Corresponding Secretary, Lyle Graham; and Reporter, Walter (Bud) Miller.

Fontanelle Leaguers are having a mock trial as a feature for the May meeting. The jury will be picked at random from the unsuspecting audience, so that no prejudice will govern their decision. Much humor is bound to result from this legal diversion.

A joint meeting of Friedens, St. James', and Walton Leagues was recently held at Grace, Lincoln. Rudolph Mesenbrink, President of Grace League, Omaha, was the speaker for the meeting. A large attendance was reported and success was ever evident.

Five carloads of Leaguers and friends are promised for the convention from Grace League, at Hooper, Rev. R. W. Livers, pastor. This League has only a membership of 16, but every member is very enthused and aims to get others feeling the same.

"American Roses" is the title of a play that was given by two members of Hastings League, in connection with the installation of new members taken in last month. A short talk followed, given by one of the members, on "What the Luther League Means to Every Leaguer."

A letter from St. Luke's, South Omaha, has this to say concerning the convention of the State Luther League, July 5th and 6th: "Friends, we are going to have a real time in Omaha, and we hope that as many Leaguers as can will come here to visit us. We hope to make this convention a success and the Luther League welcomes you all to South Omaha. Please come prepared for a real time and we will try to duplicate the hospitality and friendliness that was shown at the Fremont convention."

Iva Hinman, First Vice-President of Nebraska League, and President of Fremont League, spoke at a special meeting in Hastings last month, on the objectives of the Luther League and stressing the necessity of attending the convention. There were eighty members and friends present, and each and every member seems to have profited by her address.

Picnics, hikes, and outdoor parties are looming up as the one thing to do this summer in the way of recreation for Luther Leaguers. Lincoln, South Omaha, Hastings, Fontanelle, and Fremont report they intend to make use of the warm summer days in this means. Some may intend to start now to hike toward Omaha so as to reach the convention in time.

Sportsmanship on the Midland College campus at Fremont, was recently raised to an ideal when the students of the college unanimously adopted a code of sportsmanship which pledges the students "to stand by the decisions of officials, to depreciate poor sportsmanship in any form, to be ready at all times to see and applaud good playing on the part of opposing teams and to stand by their own teams whether they win or lose, remembering that victory is not the sole end of the contest."

Fremont League is using to advantage special Sunday evening offerings for financing the League instead of charging dues. The reason for the method is that the majority of the members are college students and are members only as long as the school-term.

A League Carnival was held by the Pontanelle Leaguers last month as a special feature for the April meeting. This proved to be a financial as well as a social success.

The young people's societies of North Platte organized into a Union Devotional Service and are conducting these meetings in rotation. North Platte Leaguers had a direct influence in organizing this enterprise.

INDIANA

Can anybody report a longer record of married life than this? Mr. and Mrs. John Clemme, members of St. Thomas' Church, Brookville, celebrated their seventy-fourth anniversary. This is a splendid witness for the permanence of the home and shows what real Christian fellowship can mean.

Gifts of \$25 were recently given by the Indiana Luther League to Holy Trinity Mission, New Castle, Rev. W. P. Rilling, pastor, and the First United Mission, Memphis, Tenn., Rev. V. D. Derrick, pastor.

New Leagues have been organized at the First United Lutheran Church, Memphis, Tenn., and at St. John's, Elwood, Ind.

NORTH CAROLINA

At Black Mountain, June 25th to July 5th, the Blue Ridge Missionary Education Conference will call together hundreds of young folks and a faculty that will be an inspiration. Our own Mary Propst, of Columbia, S. C., is one of the teachers.

SENIOR TOPICS

July 7, 1929

Sixth Sunday after Trinity

WHAT HAS MADE AMERICA

WHAT IT IS?

Deuteronomy 8:1-20

Aim: (1) By a study of the forces that made America, seek to create a lively appreciation of our national heritage; (2) to awaken a consciousness of our nation's needs and shortcomings; and (3) to arouse a desire to make America all it should and can be.

We are in the dawn of the one hundred and fifty-fourth year of American independence. At the very beginning of a new year of national history we pause to glance backward and to look ahead. It is interesting to ask from whence we came. Where was America a hundred years ago? Two hundred years ago our national liberty, opportunity, and privileges were only dreams in the good hearts of great-souled men. Then the most adventurous did not dream of wealth and luxury we now enjoy. Most of our conveniences, mechanical servants and our mastery of natural forces were only hinted about in fairy tales and romances. How different was the world before America was born!

What made America what it is today? People, great and good, made her what it is. America was born in the hearts of great men. The makers of America were not all soldiers by any means. The statesmen were not all officers or professional men. It was the large proportion of noble-hearted men in the common walks of life that made America possible. The pioneer wife and mother made a contribution to the greatness of America that is second to none.

What kind of people made America? What people are is of primary importance. What they do is determined by what they are. The makers of America, from the farmer behind the plow to the President in the White House, were men and women of faith. They believed in God and the right; they had faith in men; they believed in their own best selves. Then they had the courage to live that faith.

"The amber waves of grain
And many a fruited plain."

"The blossom-covered orchard hills
Contented cattle by the green-banked rills."

These are made possible by the farsighted faith and and unselfish industry of the humble husbandmen. Those who cleared the wilderness, cultivated the stony acres and began fertilization of the soil paved the way

for greater harvests after their death. Like Moses, they travelled far toward the "promised land" but never entered. They made it possible for us to enter.

The faithful worker who builds our factories, directs machinery and spends his energy producing needed goods has helped to make America what it is. The toiler under the earth, in the mills, who is giving his best skill and strength; the builder of highways and bridges; the builder in steel and concrete; the engineer, the chemist, the administrator, the banker, the inventor—all these and their co-workers are helping to make America. And it is not only their service in producing material goods, but in maintaining through all their work superior standards of manhood. Their greatest product is manliness.

Who made America? Teachers, ministers, statesmen, unselfish public servants and leaders among men who instructed and inspired men to be their best. The mothers made America.

What made America? Answer—the homes. The American home is one of the great sources of its strength, an explanation of its progress and prosperity, and a prophecy of its future. The American home accounts for the great virtues of American citizens. In the home is born freedom, industry, mutual respect, self-respect, ambition, unselfishness, spirit of service, regard for others, thrift, honesty, faith, fear of God, neighborliness and many other virtues. The American home with its library, music, social life and religion is a spring of good citizenship. They who built the good homes of the past bequeathed an inheritance of priceless value.

The Church helped to make the home and permeated the American people with certain ideals and virtues which are basic principles of national life. The little log church of early days, the simple village church of later days, as well as the beautiful gothic cathedral, each ministered mightily in creating the nation. The religion of Americans is sincere, free from sham—personal and practical.

It would be impossible to account for America without the Church. This is true whether we have in mind the pioneer days with its unadorned "meeting house", or the days of Washington, von Stiegel, Franklin, Jefferson, and the Adams; or the days of Lincoln and Lee; or the period of Wilson, Roosevelt, McKinley. It is true now. America could not be what it is without religion.

American development would be inexplicable without a consideration of her national resources. She is

blessed with rich lands, valuable minerals and oil, water power, varied climate and other riches. Yet not these but the use made of these, and their proper conservation and development have contributed to America's greatness. And this is to say, it was the manner in which the people managed natural resources. **The people** made America.

Besides the American home and the Church, the school and education of every kind which has created an intelligent citizenry must be mentioned as a maker of America.

The great institutions of education in America, though not perfect, is a great producer of happy citizens, capable public servants, successful business men, and able professional men.

But please note the fact that after all has been said about the various institutions and individuals who have made America, that the virtues and standards of life and endeavor, the ideals of service and human welfare and advance have come from or come to be because of those qualities of manhood and womanhood which are born of and cultivated by the Christian religion. Note also that when the Christian religion does not contribute vitally and effectively to everyday living, it dies.

Is America all it should and can be? What is keeping it from rising higher? Consider some answers.

Lawlessness. And by this we mean disobedience to law of all kinds: laws of health, common law, statutory law, moral law, decency and common sense.

There is invading America an army of 350,000 thieves and robbers. Judge Cavanaugh is authority for the statement that if thieves and robbers would donate what they stole in America during the last three years they would give 150 millions of dollars more than all that has been given by philanthropy to schools and education of all kinds during the past 150 years. The financial cost of crime is the lowest cost. Crime delays the progress of the nation. The widespread disobedience to law threatens the destruction of priceless American character, genius, prowess, and liberty.

Selfishness. The most prevalent sin of the day is selfishness. Selfish people in the past have hindered the growing of a beautiful, noble, great America. What other things have hindered the making of a greater America?

To us has been entrusted a great heritage, wealth of natural resources, and magnificent opportunity to render service to the natives of the world. We have a great stewardship. Are we big enough to handle this trust?

Some one has said the basis of **what we ought** is **what we are**. We are international. People from every realm and tongue have come to these shores and helped to make America. The blood of all nations flows in the veins of Americans. We are international. Therefore we ought to be international. America ought to head the world in love and service for others.

What has made America what it is? In a very real sense our hearts answer: God made America! Yes, and Americans were his workmen. Then let us finish our work!

Questions

1. What makes a nation great?
2. What are the dangers of prosperity?
3. What should be America's relation to other nations?

4. In what way does America differ from other nations?

5. What is the duty of the average citizen to State?

6. In what way is America what you do not want it to be?

7. What do you want America to be by 1975?

Suggestions

1. Season of prayer for National Convention in session at Omaha, Nebraska.

2. Have pictures of great Statesmen or public servants in meeting room.

3. Exhibit an old family Bible, center of early American home.

4. Assign short stories of pioneers.

5. Short accounts of early American missionaries and early church life will be in order.

6. Prepare a chart setting forth the characteristics of a model citizen.

7. Prepare a chart exhibiting the America you want the nation to be in 1975.

8. Use hymns in the Common Service Book, 493, 497, 489, to be sung by League or by Quartet.

9. Use following prayers in Common Service Book: Collect 32, page 175; 18, page 174; 17, page 173; 37, page 176; 72, 73, 74, page 181.

REV. PROF. H. D. HOOVER

July 14, 1929

Seventh Sunday after Trinity WHAT IT IS FOR AND WHY

Luke 4:16-22

Aim: To help Leaguers appreciate Sunday and feel their personal need for it. Have a free open discussion on ways we may make Sunday more beneficial to ourselves and others. Emphasize what we may do on Sunday rather than what we may not do.

I. What It Is For

Sunday is a day for **worship**. A day when we may come apart from the world and commune with God in prayer, praise and thanksgiving. It should be a day of joy and gladness as we walk and talk with the kind and loving Master of our souls.

Sunday is a day for **rest**. God Himself rested from His labors on the Sabbath Day. During the weekdays we are busy with the labors and cares of this earthly life, from which we need a rest; and how wonderful to rest with God.

Sunday is a day for **re-creation**. Under a constant strain of temptations and hardships our souls need to be revived, and our spirits to be re-created, regularly and constantly.

Sunday is a day for relieving distress and sorrow. God did not intend that we should be idle on this day—but He knew that the deep and lasting happiness comes from helping others. So He encourages us to relieve the distress and sorrow of our neighbors as much as we can.

II. Why

Why do we have Sunday now for our day of worship in place of the old Sabbath? The old Sabbath day marked the completion of creation. When God had created the world and made in it a Garden of Eden for man, whom He made the crowning glory of His creations, He looked upon His work and saw that it was very good. In six days He had finished His task, and

then He rested on the seventh day and hallowed it, designating it as the Sabbath of the Lord.

Today we observe the first day of the week, namely Sunday, for our day of worship. Why? Because it marks the completion of redemption. The climax of the redeeming work of our Saviour did not come when He was crucified, but when He rose from the dead, on that first glad Easter Day. Sunday is resurrection day—a day of joy and gladness for the Christian. Then, too, Jesus showed Himself to His disciples on that day, and again eight days later, which was on the first day of the week. So it seems most fitting to observe the first day of the week for our worship and thanksgiving.

But why have such a day at all, we ask. Man's body needs a rest from its labors and trials of its week-day existence. If we had no day of rest, we should soon find ourselves physically deficient and unable to do our best work for ourselves and humanity.

But the principal reason for such a day is that man's soul needs re-creation. Our souls were given us by God, made in His own image—and they'll never be happy till they find their happiness in Him. Our greatest and deepest happiness comes when we walk close to God. The world is ever "pulling at" us to come away from God. It takes courage and strength beyond our own ability to stay with God. We need God's help and close communion with Him to win our prize. Our souls need to come to the fountain to be revived—to be re-created with Jesus.

When the Word of God is taught in Sunday School and preached from the pulpit, it helps us to set our courses straight, and regulate our lives according to God's plan and desire for us.

Such a day is then physically and spiritually essential.

III. Our Attitude Toward This Day

As Luther Leaguers, what should then be our attitudes toward this day? We should not need to be forced to go to church, except by a desire of our very own. We should gladly, willingly and anxiously take advantage of its blessings and opportunities.

MISS ROSA SOX

July 21, 1929

Eighth Sunday after Trinity EVERYDAY CITIZENSHIP

Romans 13:1-10

To the Leader: The success of a devotional meeting is determined by the degree of mental alertness in grasping the topic; by employing the powers of imagination as to new ideas; by fitting the discussion to the lives of the members and by unremitting concentration and toil. Have the chairs arranged in shape of the letter "C" for citizenship, or use "E C" for everyday citizenship. It should be easy to provoke discussion on this topic. Twenty Leaguers speaking for two minutes each is supremely better than to have one talk for forty minutes. The topic material should be followed only as suggestions to your own League's problems.

Citizenship

At law, a citizen is a permanent member of a state; one who owes perpetual allegiance to a government, and is entitled to its protection. A citizen's possessions are subject to taxation—even to the extent of destruction. The male citizens are subject to military services. The largest responsibilities of society are placed on those of constructive nature. The Church stands out as the greatest constructive force and therefore it is to the church people—yes, the youth of the Church, to carry high the banners of society. Everyday citizenship is to daily carry the responsibilities of a citizen.

Youth and Citizenship

There has been an awakening of the powers of youth. The World War gave youth its first firm grip on world affairs. Prior to 1914 young people were not thought of as having any great social or political influence. Out of the chaos of war came a new order and new problems not easily understood by the older leaders. It was an opportunity for youth. The youth movements of the countries of Europe and of most of the world, that came into being after the war, are characterized mainly with an intense patriotic devotion and unselfish desire for civic betterment. Many espoused such problems as temperance and world peace. In the United States, for nearly fifty years, youth has been lending enthusiasm through the youth organizations of the Churches which gives the effort a much superior nature. Luther Leaguers everywhere are making their contribution to social improvement, that the banners of society may be carried to new heights.

World Citizenship

The Student Intercollegiate Parleys conducted on the campuses of several of our universities have studied such subjects as world peace and the economic difficulties confronting world friendship. Contributions have been made to these parleys by many of the 10,000 undergraduate students of foreign countries who are attending our universities. There are about 1,000 Americans in European universities, and about 60,000 students throughout the world are studying at foreign universities. The exchange of students helps to extend international good will which is a duty of modern citizenship.

Promotion of Citizenship in the Home

The home is older than the Church or the State and the influences of the home are dominate. Respect for authority and the commandment, "Love thy neighbor as thyself", should first be taught in the home. The examples and influences of the home are powerful forces in forming character and the boy or girl who has a good home enjoys a priceless heritage.

Promotion of Citizenship by the Church

The Church of former times had a much larger part in the community life than today. In addition to the regular services it cared for the needy and was educationally and morally the center of things in the community. The minister was the best educated and had to be an authority on almost every subject. In our complex social system of today there is a civic or social agency for almost all of the activities that was formerly cared for by the Church. Through the loss of these instrumentalities the Church is losing many of its opportunities for promotion of Christian citizenship.

Promotion of Citizenship in the School

The public school is the agency of the State and the natural agency for building a well-informed citizenry. The school teacher has a position of vital importance in crystallizing thought. With the opportunities of the teacher goes the responsibilities. The public school is a much more effective agency than the penal institution.

Promotion of Citizenship in Business

There is more business being conducted on a basis of credit and trust today than ever before because of the faithfulness with which men fulfill their obligations. Civic clubs, such as Kiwanis, Rotary, and Lions, are taking an enthusiastic stand for law enforcement. This is

largely in response to the appeals made by President Hoover for obedience and respect for all law.

Citizenship in Relation to Government

Luther Leaguers should take an interest in the affairs of government. Indifference and neglect are the dangers of a republican form of government. Be sure to vote, and vote for those whom you believe will do the most good. The Churches control when they become interested. When the Church people of Chicago became actively interested in the political affairs, there came about a remarkable improvement. If Church people would earlier exercise their influence, conditions would not become so bad as they sometimes do. Legislators and Congressmen appreciate being informed in a kindly manner of how their constituency feel in regard to important legislation. Write them more often.

Politics means literally the skilled management of a city, state or nation. Outside of the Christian ministry, there is no occupation inherently more honorable and dignified and glorious than this of managing cities, states and nations.

Youth, looking into the future, is optimistic and with a constructive disposition furnishes the hope for a better and more aggressive era. Youth views the future with a rosy hue.

Debate

Resolved, That a Luther Leaguer can enter into political leadership and still live up to his Christian ideals.

MR. PAUL BRINDLE

July 28, 1929

Ninth Sunday after Trinity

HOW THE CHURCH IS MAKING AMERICA BETTER

Matthew 13:31-33; Suggested Psalm—Psalm 1

Suggestions to Leader: As the basis for brief talks by some of your members, or for circulation among your Leaguers should you feel that a long program would be tedious on a hot July evening, why not secure some of the following pamphlets from the Board of American Missions, 39 East 35th Street, New York City: "Open Doors", "America's Newcomers", "A Twentieth Century Adventure", "The Isles of the Sea", "In a Basement", "The United Lutheran Church in the West Indies", "Interpreting Our Home Mission Work", and the "Indian's Appeal". Or from the Literature Headquarters of the Women's Missionary Society, 723 Muhlenberg Building, Philadelphia: "14 Facts on the West Indies", "12 Facts on Home Missions", "11 Facts on German Missions", "10 Facts on Italian Missions", and "11 Facts on Negro Missions in America".

The Topic

Approaching our topic from the missionary standpoint, for it is given to us as a missionary topic, we are faced with the fact that every phase of activity in our Church tends to make America better. Even our Board of Foreign Missions, in addition to the invigorating influence of its work on the congregations interested, has a part in making America better, through its missions in British Guiana and in Buenos Aires, with which we are all familiar through our Luther League Hall Objective. We also see that the program of every Board and auxiliary organization of our great Church has its place in the betterment of our land, and since we cannot consider all of them, we select for a brief consideration the activities of the Board of American Missions which has been created through the merging of the work of the Board of Home Missions and Church Extension, the Board of Northwestern Missions, the Immigrant Mission Board, the West Indies Mission Board, and the Committee on Jewish Missions, and which has for its field the entire Western Hemisphere, although as yet it

has been able to occupy but a small part of this field chiefly in the United States, Canada, Porto Rico and the Virgin Islands.

In our scripture lesson, Christ likens the Kingdom of Heaven, or the Church to a grain of mustard, which, though of the smallest seeds, grows to a great tree, or again He likens it to the leaven, which when placed in a measure of meal permeates the whole mass, and in these parables we find an outline for the study of our topic. We know that for the mustard seed to grow into a tree, it must first be planted, and it is easy for us to see that in giving us this parable, Christ is telling us that the Church must be planted in order that it too may grow into a great organization, serving the entire world. The primary function of the Board of American Missions is the planting of the Church in America, in the un-churched sections of the cities, in the rapidly growing industrial communities, in the country districts which are newly settled, in the islands of the sea, in Latin America, and among the people of alien birth who have come to live among us and become citizens of our land. To this end the Board is supporting 675 missionaries, teachers, deaconesses, layworkers and general workers who have gathered together and are ministering to 750 organized congregations. If additional funds were available, many more missionaries could be placed in fields which would soon become self-supporting.

However, planting the seed is not all that is necessary. For there is a time when the plant is young and tender and when it must be cared for and protected if it is to grow into a sturdy tree. This is true also of the young Church which must be aided in its efforts to provide a suitable house of worship, for most of these mission congregations are organized in residences, store-rooms, basements or halls, which soon become inadequate for the work, and churches must be built to hold those who have already been reached, and to attract others in the community. Through the agencies of the Board of American Missions, these congregations are aided in their building program and are cared for until they become self-supporting.

Returning again to the parable, we see a great tree among the branches of which the birds lodge, and we see that the presence of this tree has made the community a better place in which to live. It stands out as a thing of beauty in an otherwise drab landscape, it serves a useful purpose for under its branches the weary find rest away from the burning rays of the sun, and there too the children may play in the shade, while above them among the branches the birds are filling the air with their song. In this we find a picture of the Church in a community. The very building lends beauty and dignity to the community, as well as exerting an uplifting influence, and within its portals the weary may find rest from their burdens and find peace and quiet. There, too, the children may come to learn of Christ Who said: "Suffer the little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven," and there may all hear the Word of God proclaimed with all its saving power. Surely the Church makes any community a better place in which to live.

Who are the wayfarers who come into the churches established and nurtured by the Board of American Missions? We find that the missionaries of this Board are proclaiming the Gospel in twelve languages, they are caring for the so-called unasimilable races, such as

the Jews, for whom several missions have been established; the Negroes, for whom seven congregations have been organized with a confirmed membership of a little over 3,000 and one of which, the Colored Church of the Transfiguration, in Harlem, New York City, raises over \$5,500 annually for the work of the Board. They are working among the American Indians at the Rocky Boy Mission on the Indian Reservation in Montana, this work having been started by the Women's Missionary Society. They are working among the Italians, having established missions for them at Erie and Monessen, Pennsylvania, in New York City, Chicago, Illinois, and San Francisco, California, and they are working among the Slovaks, the Magyars or Hungarians, the Lettish, the Windish, the Siebenburgers, the Poles, the Finns and the Germans. They are aiding in the education of young men for the ministry who will preach to these people in languages other than English, and they are caring for the immigrants from these lands, this work for many years having been under the able leadership of Rev. A. L. Ramer, Ph.D., who recently lost his life as the result of injuries sustained when struck by an automobile. Under its wide spreading branches we find the peoples of the West Indies, the Spanish in Porto Rico, where the work was started at the time of the American occupation in 1898, and in spite of many disadvantages has grown until it now comprises ten organized congregations with ten other preaching points, twenty-one Sunday Schools and a number of active Luther Leagues and Kindergartens. We also find the negroes of the Virgin Islands among whom the work was started more than two centuries ago by the Danish Lutheran Church during which time five well organized and active congregations have been established, which, however, are not self-supporting on account of the extreme poverty of the people. Negroes from this field are also found in the Negro missions in New York City, to which city they have emigrated in large numbers. Space does not permit us to go into more detail as to this work and we can only suggest that you

secure and read the pamphlets suggested above, in order that you may learn to know these peoples among whom we are working.

What of the fruits? The mustard tree does not exist simply to provide beauty for the community and shade for the wayfarer, its function is to produce seeds, some of which carried by the birds will fall to the earth and other trees will spring forth, some to be planted and nurtured by man, while others provide food for the birds, or seasoning for the food of man or as medicine to relieve his ills. In this again we see a parallel, for as these mission churches become self-supporting, they in turn become agencies to aid in the planting of the Church in still other communities, sending forth workers into the vineyards, and at the same time ministering to man's ills, for hand in hand with the Church has gone the spirit of love which has as its fruit the erection of schools and colleges in which the youth of the land may receive a Christian education, the hospitals and other institutions of mercy in which man's physical ills may be treated by Christian doctors and nurses, as well as the homes for orphans and old folks, and all the other activities which have been fostered by the followers of Christ which tend to make life better for all of us.

Let us not forget that while the Church is doing all these things, its main function is the saving of souls, and its greatest contribution to the betterment of America is the vast number of men and women in whose hearts the leaven of the Word has been placed by the devoted men and women who have gone out as missionaries in our home land, and by that leaven have been transformed, so that their lives stand out as living examples of the power of Christ to lift up all those who believe on Him. Let us pray for this work to the end that God may speed the time when the entire field may be fully manned with consecrated men and women who will plant the Church in every community in this hemisphere.

MUSSER D. WHITE,

Missionary Secretary, Luther League of Pennsylvania

INTERMEDIATE TOPICS

July 7, 1929

FAVORITE NATIONAL HEROES

Daniel 1:8-21

(By Rev. Hugh J. Rhine)

Introduction

Any red-blooded American boy or girl gets a thrill out of reading about the adventures of some of the heroes of our country. If you cannot lose yourself in the story of Washington as a mere lad helping to survey the Virginia State line, there is something wrong with your emotions. If the story of Franklin, leaving his home when just a stripling, and working his way up in life step by step until he was one of the most respected men in this country, if this story does not challenge your interest and in turn your ambition, then you had better have the family doctor feel your pulse. If you do not get a thrill out of those simple yet soul-stirring stories of Abe Lincoln in his rise from a Kentucky backwoodsman to the President's chair, then—well, what shall we say? If these stories do not grip you and challenge you to be and do your very best, there must be something wrong with you somewhere.

In each of these three American heroes we can find the qualities that made them what they were. Would you like to be a Washington, a Franklin, or a Lincoln? Then learn the hidden secrets of their lives and apply them to your own life.

George Washington

In Baltimore, at Mt. Vernon Place, one of the most beautiful spots in the entire city, there is erected a beautiful statue on the top of a large monument. This is the first monument erected to George Washington in the United States. In Washington, from almost any part of the city, you can see the large shaft piercing the sky, reminding all who see of the father of our country. Why were these monuments erected in honor of George Washington? Because of the great things he did for his country. And why was he able to do these things? Let us study his life and learn.

Born in a good home, and surrounded by good influences, he soon learned that character is the thing that counts most in the building of a life. His truthfulness is proverbial with the youngest Americans.

Honesty was woven into the fabric of his life. He could always be trusted. When a task was given to him he saw it through. It made no difference if he was to cut a line through a wilderness, or if he was to carry a message for Governor Dinwiddie to a French fort hundreds of miles away, over unknown land, in the dead of winter. **He proved faithful in his youth.** He was a great youth and he grew naturally into a great man.

While he was Commander-in-chief of the American army, yet he was a great lover of peace. Time and again he expressed a longing, while in the midst of a heavy campaign, to get back to his quiet home on the banks of the Potomac. He loved his home and the pursuits of peace.

George Washington looked for his strength from God. His duties were heavy, but he relied on One stronger than himself. Time and again the American cause looked dismal and gloomy. The army was underfed, and they did not have sufficient clothes to keep the men warm. Washington had to rely on someone for strength outside of himself and man. The story of the Quaker finding Washington upon his knees in the snow, with tears streaming down his cheeks, explains the source of his power. When he was serving as the first President of our land, and was shaping the policies for the future nation, God was his constant companion and friend.

Benjamin Franklin

Every school boy and girl has to read at some time the story of this man's life. Why? Because of the good influence it will have on his and her life, in addition to the pure way in which it is written.

Benjamin Franklin ran away from the home of his brother at an early age, because he was mistreated there, and came to Philadelphia. His whole life he carved out for himself. He was truly a self-made man. He early recognized that in order to be a leader you must first be master of yourself. To conquer himself he set up a code of rules that he made himself abide by. Each day he would check up on himself and learn where he was falling down. He had to toe the line.

He went into the printing business, and there learned that to get ahead you must work hard, and apply the rules that make a good character. His industry and frugality gained for him a position of comfort and respect by the time he was of middle age.

"He never depended upon luck but upon hard work. Although he did not get very far in school, he became a master of French, Italian and Latin by studying at nights. He organized the first police force and the first fire company in the colonies. He paved the streets of Philadelphia; he founded a hospital; he invented the first practical stove; he was a member of the General Assembly of the colonies; he was deputy postmaster of Philadelphia, and served on the commission to treat with the Indians. He published Poor Richard's Almanac, founded the first circulating library, and helped to establish the University of Pennsylvania. He assisted in the discovery of electricity. He was Commissioner to England to intercede for the colonies before the Revolutionary War; was a member of the Continental Congress; he helped to write the Declaration of Independence, and was on a commission to seek the aid of France."

Franklin is a national hero because of his industry and character.

Abraham Lincoln

The story of Lincoln's life thrills us because it is a living example of what a wonderful chance a poor boy has in America. Do you want to be a great man some day? Do you want to be remembered when you have passed on? Then study the principles that governed Abe Lincoln's life.

Lincoln was born in a log cabin in Kentucky, but he had something in his life that helped to make him the man he was—that was the influence of a wonderful mother. She taught her children to read the one book that the family possessed—the Bible. The sweetness of the character of this gentle woman was reflected in the lives of her children. Many years afterward when the cares of state weighed heavily upon President Lincoln, he spoke a sentence that reveals the secret of his calmness and steadfastness. "All that I am and all that I hope to be, I owe to my mother. Blessings on her memory."

This mother had put into Lincoln's heart the teachings of the Bible, and this material held him fast to the highest things of life. When his troubles were heaviest, Lincoln, in the quietness of his study, would kneel down, and gripping the hand of the unseen friend, would let His power flow into his life.

Lincoln, when he practiced his policy of honesty in the backwoods, when he used clean methods in his political dealings, when he pledged himself to stamp out slavery, he was carrying out the principle ingrained in his character, "I do the best I know—the very best I can—and I mean to keep right on doing so until the end." The secret of Lincoln's life was in doing his best—and his best was the best he had learned from God's Word.

Conclusion

Our Scripture lesson for today telling the story of Daniel and his friends practicing self-denial, putting their trust in God, and doing their best to build righteousness into their lives, seems to be the story of our three national heroes. Are these not the secrets of their lives? **Apply them in your life and climb to the mountain-tops.**

July 14, 1929

HOW CAN WE MAKE THE BEST USE OF SUNDAY?

Matthew 12:1-13

Leader: This question of proper Sunday observance is becoming more and more difficult to solve, due to commercial and modern interests and practices. The old legalistic, the "**thou shalt not**" way of spending Sunday is an extreme emphasis long since out of date. Today, however, we are going to the other extreme of "doing as we please." There is a happy and Christian "middle ground" which we are safe to take and which, I believe, has the sanction of the Christ Whom we worship every day of the week by doing things temperately. Suppose then we take our topic Scripture assignment and follow it through in order to find out what things Jesus did on the Sabbath day—then do the same and similar things ourselves.

Verse 1. Use a blackboard. Have the first verse read. As you have noted, the Master and His disciples did three things that Sabbath day. They **walked**, they **worked**, and they **ate**. Now write across the blackboard the words "went", "pluck", and "eat". Get an

expression from the Leaguers on the things they may do on Sunday in keeping with the spirit of the Master and in line with what He did.

The word "went" suggests hiking, automobiling, boating, swimming, etc. Have other similar activities suggested. Write them below. Now discuss such questions as: "Is it right or wrong to go into the woods over the Sunday School hour and morning service hour?" "Is it right or wrong to maintain a summer cottage and spend the Sundays of the summer there?" "Is it wrong to go boating or swimming on a Sunday afternoon, provided you have attended services in the morning?"

Under the word "pluck" put such suggestive types of labor as the painting of a house, cutting of a lawn, driving of an auto, washing dishes, repairing a leak in the water pipe, studying of a lesson, running a street car, etc. Which of these things are allowed and which are disallowed on Sunday?

Under "eat" ask yourselves these questions: "Should we fast or feast on Sunday?" "Is it right for children to make a habit of going to mother's house for Sunday dinner?" "Should a mother be required to be absent from church to prepare a big meal for the family?" "If mother is required to remain home from services in the morning because of family needs, should father stay at home and allow her to attend the evening service?"

Verses 3 and 4. Here reference is made (I Samuel 21:6) to the act of a priest in giving shew-bread to David when he was hungry. It should be remembered that Israel was guided in all religious observances by law. Accordingly it was wrong for the priest to give the shew-bread to David under ordinary circumstances. Was this, however, a case of necessity? On the basis of your answer, is it right for a hungry man to steal food? How else might he get it honestly? Is it right or wrong to go to the store to buy ice cream on Sunday?

Verse 5. Here reference is made to the required servile work that priests had to perform on the Sabbath day, such as killing and burning the sacrificial beasts. Their work was required of them. Guilty or not guilty? Now was it right or wrong for Jesus and His disciples to pluck corn on the Sabbath? Ordinarily, **must** we do a lot of things on Sunday that we actually do?

Verse 6. Herein is our guide to Sunday conduct. Jesus is greater than any temple or other law. Picking corn on the Sabbath in company with and for the Master was justified. The test of any kind of Sunday recreation, reading and work is this: if you can do a thing as in the presence of Christ, do it. Spurgeon, the great preacher, was condemned by an old lady for indulging in a habit that preachers are supposed to deny themselves by some pious people. He was reminded to do nothing that was not a glorification of the Lord. His reply was that he indulged in that particular habit to the glory of God's name. Was he right?

Verse 8. See Mark 2:27, 28. When we say the Sabbath was made for man, what is meant? Should the Sabbath help man to rest up physically, mentally and spiritually, or should man use the day as he does every other day?

My daughter's best shoe has a buckle torn off about the time the family is ready to go to Sunday School. Would I be misusing the day to sew the buckle on? Or should I make her wear her old shoes? Which would be the greater sin? To mend the shoe or cause my

child disappointment in not being able to wear her best shoes?

My brother visited us on Sunday in his automobile. One of the tires went flat. Brother asked to use my car to take the tire to the garage to be repaired. Instead, I assisted him to repair it. Did I do wrong?

Verses 9-12. See also Luke 14:1-6. According to these verses we should major in doing good as the right form of mental and physical expression, whether our concern is for man or beast. I'd warn you here, however, to guard against centering your interests on dumb animals without proper regard for the well being of humanity.

July 21, 1929

WHAT CAN WE DO TO IMPROVE OUR COMMUNITY?

Nehemiah 2:11-18

To Leader: Introduce the topic by describing the situation of Israel at the time Nehemiah was in favor with King Artaxerxes. Point out the position Nehemiah held to the king. What request did Nehemiah make of the king? All this information can be had by reading chapter one of the book of Nehemiah. Next tell how Nehemiah proceeded to learn about the condition of the walls of Jerusalem and what he did after securing that information, ch. 2.

The Topic

Before proceeding to lend our help in any worthy project we should first learn the facts in the case. Nehemiah did this by personally inspecting the walls of Jerusalem. The second step is to provide means to render the help required. Nehemiah did this also when he arranged with the king to secure the needed timber and other materials for the work of repairing the walls. The third step is to get the necessary co-operation of others in doing whatever work is to be done. This Nehemiah did, too.

Do We Know Our Community?

There are those in every community who become fanatical about helping to right conditions. They find everything wrong, nothing right. Others there be who do more harm than good by helping people, for instance, those who make no effort to help themselves. Still a third class is to be found in every community. This class devotes all their attention and gives all their money to just one project, failing to realize that other more worthy projects might engage their attention.

The main business for us in helping to improve our community is to know our community. How foolish a thing it is to set up a day nursery, for instance, if the majority of mothers do not need a day nursery. Before we start being helpful we want to know the needs of our community and not some other town.

Questions to Discuss

What should we know about our town or community?

What are the agencies that are there for the good of the people?

Do we have any places that are bad for the town?

Are there any places that are not all good or all bad?

What about a moving picture house that is good all week but runs a show on Sunday?

Do we have a poor section in our community? A foreign section? A section that does not get a chance to work with the rest of the community?

Should we first know something about their customs before offering help?

Suggested Diagram

An organization of Intermediates can do so much for their community and no more. Make a diagram of the things you can do. You can visit the sick in homes and hospitals. Have you a hospital? Secure from the pastor the names of aged, and infirm people. You can make needed garments for children. Have you an orphanage in your community? You can gather up good used clothing. Have you any poor families? You can sing. You can make scrapbooks. Do so many little things. All of which can be used to assist your community sometime or another. You can pack Christmas baskets. You can carry flowers to the sick. You can write post cards to lonely folks.

With such a diagram before you, well planned and thought out, there is no reason why, as a League, you should not be a busy assistant to the Master.

Co-operation

In doing good remember to be careful that your good does good. Here is a family in need of help. The father is a drunkard. If he kept sober there would be sufficient income to take care of the family's needs. The father is made to understand that he can no longer expect help from the welfare agencies. He promises to do better. A few weeks later a representative visits the home and finds the father drunk. He also learns that food was given the family by sympathetic neighbors.

Questions

Is there any danger of giving to the wrong people?

Why is it wrong to give without careful facts about the person to whom you are giving?

Was the welfare agency right in the stand it took in regards to the above case?

What wrong did the sympathetic neighbors commit?

Isn't it important that we co-operate in doing community work? Why? Give several reasons.

Something To Do

Read Matthew 9:36-38. Jesus had compassion for the folks who needed help. Do you know that that means that He "felt with" them? Try to put yourself in the place of the colored or foreign pupils in your school. Would you be happy? How would you want to be treated? Are they treated that way? Let's not seat ourselves off on a high platform and feel sorry for them, but use our imagination for a while and feel with them. Doesn't that make a difference? Perhaps the thing that these folks need is just the ordinary decent treatment that you give your crowd without thinking about it. We haven't meant to be unkind, but let's really mean definitely to be kind. Just a smile or a "hello" to some person in your school may be better work than money spent for food or flowers to some.

Practice for a week being friendly to some person whom you did not know very well. Look for every good point. Check on the things you have learned.

July 28, 1929

HOW MISSIONS MAKE LIFE BETTER

John 10:10; Matthew 28:19, 20

(By Rev. C. K. Fegley)

We would suggest for the leader that the approach to this topic's presentation for the consideration of our Intermediates be **from the Bible, through the missionary story, into the Leaguer's life.**

First of all let us take our New Testaments and read these Bible verses: One will tell us that it is Jesus' purpose to make life better; the other will assure us that He has the power to make life better and that He has chosen us to better our own lives and help others to better lives through His Word and His Church.

Right here we have the passage from St. John's record read in concert. Use a blackboard for the Leaguers' own analysis of the text. Ask questions directly: "Lois, who said this?" "George, what do you think 'more abundantly' means?" (It might help to have Weymouth's, Moffat's and Goodspeed's translation of this and the other passage read by way of contrast with the King James' version), "Edith, in what ways do you think Jesus helped men have life 'to the full'?" (His teachings, His interest in men, His counsel and correction, His miracles of healing, etc.), "Paul, can you think of any parts of the story of Christ's life which prove that people realized that Jesus gave them life more abundantly?" (The common people heard Him gladly; He speaketh as one having authority, etc.; whither shall we go?; Thou hast the words of eternal life!; Jesus, Master, have pity upon us!)

Now take the St. Matthew lesson in the same way. Again get them to realize that Jesus is speaking; that He claims authority and passes it on to the disciples; that in that authority and with a promise of its power, He gives them a certain definite commission; that the Gospel is "good news" and that it brings the offer of fuller life to men; that the increasing fullness of life comes with the grace of baptism and that it enlarges still further under instruction and practice in Jesus' way of life; that the power is just as ready for us and just as blessed in our lives as He made it in theirs.

For the development of the second portion of this study, call upon the President of the Women's Missionary Society, or some interested member of it, or upon the pastor. Ask for books giving you stories of the ways in which the preaching of the Gospel in heathen lands has brought a richer fullness of life to the natives. Select a few striking tales and have them read. Ask a question or two to get your group to thinking. Try to close with some story from one of the rescue missions of the great cities (Bowery Mission in New York, etc.). This will help to make it real to your boys and girls, and show them the Gospel's power to transform life under the very conditions with which they are familiar. Another development would be to have a story to show how missions better life economically, another to illustrate its influence toward better social conditions and one to prove its benefit on the religious side of life. (The rule of love and trust in God instead of the reign of fear.)

In closing the study of this topic we suggest the question method almost exclusively. Do you feel that your life is more abundant than that of schoolmates and acquaintances who are not Christians? How do you think your Christian faith is giving you fuller life? What is meant by the "four-fold life" (Luke 2:52)? Will sharing this fuller life with others through missionary prayers, gifts and labors increase life's abundance for you? In what ways will this be accomplished? How much of this fullness of life have we brought to others as a League? As individuals? How many of us will resolve tonight to seek this fuller life in the ways the League program suggests? (Bible reading, prayer, Sunday School and church attendance, mission study, etc.)

JUNIOR TOPICS

July 7, 1929

FRIENDS WHO COME TO US FROM OTHER LANDS

(Emma Gerberding Lippard)

The missionary topics for the latter half of the year will be devoted to mission work in our own land. They include general topics for July and August and a series of four topics on Alaska to begin with September. Materials required may be selected from the following and ordered from Literature Headquarters, Women's Missionary Society, 723 Muhlenberg Building, Philadelphia, Pa.

This write-up was prepared under the auspices of the Light Brigade Department.

The Light Brigade Program Guide Book. Price, 10 cents, includes the two stories needed for the July and August programs.

The leader has the choice for the Alaska course of two books: "Under the Northern Star," by Katharine E. Gladfelter, a leaders' course for Juniors; program outlines, stories, handwork suggestions in one volume. Cloth only, price 75 cents.

"Windows Into Alaska," by Gertrude Chandler Warner, for primary age. Teacher's edition, including program outlines, story material, cut-out designs. Cloth only, price 75 cents.

Alaska House Cut-Out—Directions for making an Alaskan paper Village, igloo, kayak, sleigh, boat, furniture for igloo, and figures of people, dogs, reindeer, etc. Price, 25 cents.

Alaska Picture Sheet—Nineteen interesting pictures of life and people, with helpful descriptions. Price, 25 cents.

Aim: To awaken interest in and a desire to make friends with people of other lands living among us.

Hymn: From Ocean Unto Ocean. P. S. H. No. 364.
Prayer by the leader.

Bible Story: The Good Samaritan—Luke 10:30-37.
Memory Verse, the Golden Rule, Matthew 7:12.

Hymn: O Beautiful for Spacious Skies. P.S.H. 365.

Conversation: Leader may introduce general discussion of the subject by questions about:

The various lands from which the new friends come.
The customs, religions, language of these lands.

The things in our land that seem strange to the newcomers.

The difficulties they meet here.

Ways we may help them feel at home.

Ways we may help them to adapt themselves to our language and our customs.

The leader will wish to mention work done in public schools, Sunday Schools, Leagues, and church groups generally; also the influence of personal friendliness.

Story: A Friend for Abie (found in the Light Brigade Program Guide Book). If preferred, the play, "America for Americans" (Literature Headquarters, price 15 cents), may be given in an informal way. Little practice is needed to convey the point of the contribution of people of other lands to our everyday living.)

Sentence Prayers by Juniors

Hymn: Tune: America.

Help us Thy Word to spread
By Thy great Spirit led,
From sea to sea.
To Thee may songs arise
And to the vaulted skies
May prayers and sacrifice
Be offered Thee.

On prairie, hill, and plain,
In homes of joy or pain,
In every place,
Be Thy great name adored,
Our nation own Thee, Lord,
Till all with glad accord
Shall sing Thy grace.

The Mizpah Benediction: The Lord watch between thee and me while we are absent one from another.

July 14, 1929

GOD'S WONDERFUL, BEAUTIFUL WORLD

Psalms 135:6, 7

(Sister Alma Boarts)

It is well to have this as an outdoor meeting. If this is impossible, then either before or after the meeting take the children out to observe nature—the birds, flowers, trees, clouds, the action of the wind, etc. Gather flowers for mothers, the church, or shut-ins.

Announce your meeting by making a poster with colored birds, flowers, etc., and use the memory hymn for the day on the poster.

If the meeting must be indoors have each child make "Memory Hymn Booklets," in which birds, flowers, etc., are pasted, and a typewritten copy of the memory hymn.

Memory Hymn

All things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
The Lord God made them all.

Each little flower that opens,
Each little bird that sings,
He made their glowing colors,
He formed their tiny wings.

Scripture Lesson: Psalm 135:6, 7.

The man whom God had write these words spent much of his time when a boy on the hills around Bethlehem. Here while taking care of the sheep, he must have thought of how wonderful God had made everything. He thought of how great and wonderful God is and how much He loves people to make such a beautiful world.

The Topic

Leader: Will ———— tell us some things David must have seen on the hillsides?

Junior: He must have noticed the grass, the flowers, birds, the gentle wind, the clouds and also the sun. In the evening he saw the beautiful moon and the little stars. Then over at a distance he could catch a glimpse of great vineyards and fig and olive trees.

Leader: Did Jesus enjoy the birds and flowers?

Junior: Yes, He enjoyed everything beautiful, and in Matthew 6:26 He speaks of the birds (reads verse). He also said that not a sparrow could fall to the ground without His noticing it and caring that it fell. The Bible speaks forty times about birds.

In Matthew 6:28, 29 Jesus speaks of the beauty of the lilies (reads verses). Not even the king was arrayed in such fine clothes as the lily.

Leader: What do the little buds of the springtime tell us?

Junior: The little buds tell us as they get sunshine and rain that they will grow and grow until some day they will be flowers or fruit, and all because God wants us to enjoy them.

Leader: How beautiful the little rosebuds are. If we watch them day by day as they grow, as God sends the sunshine and the rain, we will see them become roses, some red, some pink, and some yellow, all making the world more beautiful and fragrant for us.

Children are like rosebuds and as they learn more and more of Jesus at home and in the Church, they become roses, helping to make the world more beautiful.

Leader: Name the flowers you like best.

Juniors: ————.

Leader: Which birds do you like best?

Junior names all the birds he can.

Junior: We all love the birds because of their beautiful colors. We love to see them fly about and build their nests and watch them take such good care of the baby birds. The world is made happier by their beautiful songs. Yes, so early in the morning they sing their morning "Thank you" and praise to God.

As God shows his great power and love in making the world so beautiful we all need to feel—

The world is such a happy place

That children, whether big or small,

Should always have a smiling face,

And ever praise the "Maker of all."

(Have Juniors recite the Memory Hymn.)

July 21, 1929

AN AEROPLANE TRIP OVER THE MOUNTAINS OF THE BIBLE—MT. OF TRANSFIGURATION

(Miss Laura Wade Rice)

Hymn; Select a prayer hymn.

Superintendent: Last month when we watched the crowds coming up the mountain-side to listen to Jesus' sermon about the "Blesseds," it was the time of the beginning of His ministry. His disciples even were only beginning to know Him. He had done miracles, and people everywhere were thronging about Him and wondering if He could not help them or their own sick folks. His disciples were proud of this wonderful Master of theirs, but they did not realize that He was the Son of God. As the three years passed they saw Him do more and more wonderful things.

First Junior: See Him stop that funeral procession! (Reads Luke 7:11-16.)

Second Junior: Now see that man hurrying up the road! (Reads Mark 5:22-24, 35-43.)

Third Junior: Now He and His friends are getting into a boat. (Reads Mark 4:35-41.)

Fourth Junior: See, when He gets out of the boat He goes right to work curing that crazy man. After a while He gets into a boat again—but He doesn't get any rest—see the crowds come around the lake to meet Him (reads John 6:1-14).

Fifth Junior: One time He walked on the water (reads Matthew 14:22, 23).

Leader: After that Jesus fed four thousand with seven loaves and a few small fishes. Seeing all these things made the twelve friends of Jesus understand that He was more than even their greatest prophets had been. Everyone was talking about Him, and the rulers and priests were getting jealous and planning to get rid of Him. Jesus wanted His friends to be sure that He was greater than any one who had been in the world before, so one day when they were up near the big city of Caesarea Philippi—right here (map) at the northern end of the Sea of Galilee, He was alone with His disciples.

Sixth Junior reads Matthew 16:13-17.

Leader: The Lord Jesus felt that His friends were beginning to understand that He was more than just a man, so He began to tell them of the reason He had come down from heaven—to die to save them and all men. Listen— (reads Luke 9:22-27).

Seventh Junior: It is beautiful up in this part of the land. See, here is where the Jordan starts to plunge down, through the Sea of Galilee, down to the Dead

Sea. That big city of Caesarea is a wonderful place, built by the Romans.

Eighth Junior: Oh, look up north at that beautiful white mountain—why—it must be snow—snow here in Palestine?

Leader: Yes, these mountains are known as Mt. Lebanon and Mt. Hermon, and they are capped with snow. We will fly to Mt. Hermon, for here is where a wonderful thing happened.

Ninth Junior reads Matthew 17:1, 3.

Leader: What—Moses? Where did we see Moses last?

Juniors: God buried him on Mt. Nebo. Why, he wasn't to go over to the Promised Land, was he? But he is here!

Leader: Yes, here—with Jesus! Some happy day we, you and I, will be in the Promised Land of Heaven because of Jesus. Listen to Peter talking.

Tenth Junior reads Matthew 17:4-9.

Leader: Peter never forgot. Long after he wrote a letter in which he said: (reads II Peter 1:16-18).

July 28, 1929

STORIES ABOUT SOME WRITERS OF THE BIBLE

Acts 9:1-9

(Rev. William G. Boomhower)

Hymns: "Lord, Keep Us Steadfast in Thy Word." Last verse of "A Mighty Fortress Is Our God." "Lord, Thy Word Abideth."

Scripture: Exodus 19:7, 8; Jeremfah 36:5, 6; Luke 1:1-4; Colossians 4:18; Psalm 23, in unison.

Sentence Prayers: Pray for good memories that much of the Bible may be kept in mind. Thank God for the writers of the Bible. Thank God for those who work to put the Bible in all languages. Pray for money to send Bibles everywhere. Pray that God may write His Word in the hearts of all Juniors.

The Topic

As our Juniors come to use their Bibles more carefully and lovingly, they will be wondering how the book came to be written. All books have been written by somebody and so it was with the Bible. Great authors these were who wrote the Bible—old men and young, kings and preachers, poor and rich.

Do you think that God wrote the Bible? Well, you are right. He wrote it first in all the hearts and minds of His people and they put it all into words on scrolls and tablets and into letters. This work went on for two thousand years or more and at last much to our joy, learned men gathered these precious writings and put them into a set of books for study and safe keeping. Now we call it all The Book, and it has been translated into all the languages of the earth.

Our Lord Jesus never wrote any of all His stories and rules. Once He wrote with a stick in the sand but that didn't last. He gave this important work to His faithful disciples and they did it well.

Of all the thirty men or more who wrote our Bible, let us tell each other something about six of them—three who helped with the Old Testament and three with the New.

Moses brought the Ten Commandments down to the Jewish people from Mount Sinai one day. He had been up there with God and learned what laws God

wanted His people to learn and obey. Moses was the leader of hundreds of thousands of people on their way from Egypt where they had been slaves, to their own land of Canaan where they were to be free.

As slaves in Egypt these people had been ruled by others and Moses found them very hard to manage. They were a great deal like spoiled children, quarreling and often afraid and dissatisfied. These people gave Moses and his helpers more work than they could do. He often went apart to pray to God and get advice from Heaven. What God put in his heart and mind he told the people when they gathered about him for their worship and their lessons. On tablets of clay and stone he and his helpers wrote all these precious words.

In these words the Jewish people were told about their fathers and grandfathers from the times when the world was new and all that God had done for them. They listened carefully to rules and commandments as they were read over and over and so they came to know them by heart. When Moses, as a very old man, came to die, his helpers and all the teachers of the people gathered these writings together and carried them safely over into Canaan and copied and added to them there. So much of Moses was in all these words that they were soon called the "Books of Moses"—these first five books of the Bible and so they are called to this day.

Let us learn all we can about **David**, the shepherd boy who became Judah's great king. He played the harp for King Saul when the ruler was troubled with aches in head and heart. Oftimes David sang sweet songs as he played, songs right out of his heart which God had put there when he was tending sheep on the hillsides or dreaming through quiet days beside the brooks of Bethlehem. These pure and holy songs have been sung down through the years and are in our Bible now. We call them "Psalms."

A great book in the Old Testament is called **Jeremiah** because of the prophet **Jeremiah**, who preached and wrote the truth God put in his heart. But Jeremiah was hated and imprisoned by the rulers and people of his day. His writings were cut to pieces and burned. Both king and people were wicked, and God used Jeremiah to correct them and teach again the old lessons of truth. This was hard work for Jeremiah. The people would not listen. They turned against the holy man and sent him to be a prisoner in a foreign land and to a sad and lonely death. But we have his writings in our Bible, and those of many other prophets like him.

John Mark was a young lad in the days of our Lord Jesus. After Jesus had gone back to Heaven and the Holy Spirit was at work in the hearts of Christians, two great apostles, Peter and Paul, preached to the people and taught them the "Good News" of Jesus the Lord. Mark kept a record of these things very correctly, and put together carefully the true stories of our dear Lord's life and death. Now we call this book the Gospel of St. Mark.

Luke was a well educated man and a doctor who travelled with Paul the missionary and cared for him when he was sick. Luke wrote a full history of the life of Jesus like that which Paul so often told the people about Him. Luke studied these things with care and found out wonderful things about Jesus when He was a child. Because Luke was anxious for some of his friends to know about our Lord he wrote a long

letter to them which we have now in our New Testament, carrying his name.

You know much about **Paul**. He wrote many letters to churches and friends as he travelled abroad. He wrote about Christ and the way Christians should live and think. Some of these tender and helpful letters were written when he was an old man, sick and in prison, for wicked men tried to keep him from his good work. Many times Paul could not write with his own hand, so he spoke slowly and young men wrote for him. Then he would sign his name at the end and his helpers delivered the letters. They have delivered these letters right to us, for here they are in the Bibles we hold in our hands.

GEORGIA MINUTES

More and more of our Synods are including the Luther League minutes in their printed minute book. Georgia is given a splendid place in the Synodical Minutes for 1929. This is as it should be. The Luther League is a child of the Synod.

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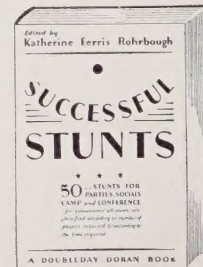
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